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# Thakur Anukul Chandra
# &
# Satsang

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## CONTENTS

Organisation
Thakur Anukul Chandra
Activities ( Past & Present )
Opinions

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# THE ORGANISATION

About twenty years ago when the first world war came to an end, when national, social and individual life was disjointed and disrupted in Europe and its blood-thirsty Mussolinis and Hitlers were giving a new view of life, there grew up in a hamlet of North Bengal a tiny group of men inspired with the zeal of life and growth, as they came in contact with Sri Sri Thakur Anukulchandra of Himaitpur in the district of Pabna in Bengal.

Everyone came—to solve his personal problems—to this loving personality—, and slowly and steadily the love, the sympathy and the untiring urge of Sri Sri Thakur in moulding the character and destinies of individuals towards healthy life and growth, attracted more to form gradually a crystal of individuals in this remote corner of Bengal.

Bengal has its cross-currents; narrow questions of selfish economy prevail everywhere over factors of ethics and race. Individual degeneration for want of cultural unity went to its extreme; big scale co-operative activity has become foreign to the soil; the people are pulverised to atoms for want of a common interest that can lift and converge their sentiments up; in this abyss of material, moral and cultural insolvency, here and there, a few geniuses like tumourous growths, obsessed with the glamours of Europe, can but immitate the West; and imposing on the people their distorted short-sighted whims cannot but bungle and mismanage the whole affair and bring in more disaster than relief! To crown all, ideas foreign to the soil, like malignant bacteria have been gnawing into the very vitals of our gasping race, ekeing out death-dealing toxins to all—and communal and other strong sentiments of man have been let loose like blood-hounds, creating havoc throughout the length and breadth of the land!

Amidst this debris of a dying race—forgetful of the culture and glories of its past,—the tiny Satsang took its root in the soil of Bengal. Satsang was neither a doctrine worked out beforehand with any detailed elaboration nor a reactionary party political or otherwise, with an ordered expression of formulae to counteract side-phases of national degeneration. It was the spontaneous crystallisation out of naked nature of ordinary individuals round one solitary man,—who, brimful of life, activity and wide sympathies, in an exuberance of his own life experiences, fulfil the intimate hankering and necessities of each and every one of Bengal that came to him. Satsang is a tiny living move—a neo-activism born of the spontaneous nurture through which individual needs have been fulfilled by the personal manipulation of one man, unique of its kind. Sri Sri Thakur became the sole distributor of specialised services to thousands of individuals that flocked in and made his homestead their permanent home.

Thus naturally evolved out of personal necessities in the village homestead of Sri Sri Thakur nucleii of varied activities—educational, social, industrial, chemical, mechanical and economic—through those efforts by which individual wants and aspirations were being actually fulfilled by him and a nut-shell village model has been steadily cropping up in the name of Satsang.

And along with these institutions, out of heterogeneous efforts, experiences and occasional self-criticism and questionings of truth-seeking workers, have eventually been evolving the policies of education, of social reforms, of scientific industries, inventions and research and of a creed unifying the religious diversities of the race—through series of practical aphorisms and *verba dicta* of Sri Sri Thakur Anukulchandra. Collective programmes are coming in the train of individual problems and their practical solutions. As the practical problem of educating several of the growing boys and girls of Satsang came in the forefront, the Tapovan was started in an humble scale and salient points of a programme of national education have been practically evolving; as pauperism in many of the individuals that came to Satsang practically abated through the superb manipulations of Sri Sri Thakur, a programme for removing pauperism and unemployment has been slowly cropping up; as individual acts of social and marriage reforms for the good of the race were actually performed, the full-fledged programme for social reforms is being materialised; as both the Hindus and Moslems of Bengal are finding in Thakur their religious leader and guide, fulfilling their individual religion, the long contested Hindu-Moslem problem has been coming to a practical end; as landlords and tenants came to Thakur and their difficulties were actually solved, and as they could realise through him that until and unless the balance of mutual interest and service is established none can thrive at the cost of the other—a practical programme for a balanced order of mutual interest for landlords and tenants, labourers and capitalists has been evolving.

Slowly more people for individual informations have been coming in. The geniuses came to him and many with their lopsided growths could not discern the simple life of wisdom and activity, that is being lived at Satsang, out of a normal love and regard for Thakur. Many, after a long contact with the Founder, could discern the difference between genius and wisdom, and could find out at last that the development of complete human beings must be the aim of our efforts, and with such thoroughly developed individuals a race can evolve. A great artist, a great scientist, a great philosopher, a business magnate, or a great industrialist, is rarely a great man. He is generally a man of common type with one side over-developed. When our efforts are set towards fulfilling a Living Ideal—towards one purpose,—our mental and organic functions become completely harmonised. The unification of the desires, the application of the mind and the whole being to a single purpose produce a sort of inner peace and a harmony with the environment. Man integrates into a thorough personality. Satsang individuals have been integrating and the programme for developing full-fledged individuals by accepting the Living Ideal and by serving the environment with an urge to fulfil him—has evolved as the fundamental principle of collective life and growth through individualistic efforts.

Then gradually came socialists, communists, terrorists, anarchists, congressites and all—by the moulding and loving nurture of Sri Sri Thakur—have been coming in contact with the essential realities of individual life and developing into normal personalities. Men with hobbies of money-making came and talked of industry, and they were built from within, as the root meaning of the word "Industry" implies. They were imbued with purer sentiments of love for Thakur and with a keen scientific inquisitiveness to fulfil the needs of the environment—which alone, as Sri Sri Thakur says, can bring in profits and wealth in its train.

Thus in this human workshop of Satsang individuals are being moulded on the anvil of a village life, hard and strenuous, with the loving stroke of Thakur's hammer and several thousands of ordinary men have been growing into full-fledged personalities out of an active attachment for him. And from these raw materials—these stern naked experiences out of such individual phychological nurture—have been surely but steadily evolving an unblundering programme and a model for the people at large. Individuals make the nation. To move the nation, as a whole, leaving out individuals and individualised nurture, is to put the cart before the horse!

Satsang has found out the personality—the common thread, the common interest—round whom has been integrating the various living elements—individuals and groups of different religion, society and nationality of the land. In him the people have at least been realising one who, out of a normal emotional abandon for his mother, has his passions and desires under his fullest control—a natural leader that can spontaneously mould the passions and desires of thousands of our countrymen, and develop them materially and morally in the lines of their individual peculiarities. The individual elements have been crystallising round the living nucleus. Thus has Satsang been growing into an organism—endogenous, out of the life soil of the land, reacting with its naked experiences on the collective life of the race. Roots and ramifications of such a radical move cannot but go deeper into the rocky underground of the super-soil.

The years are years of a psychological tussle unique of its kind. Many came who cared neither for Thakur nor for Satsang—only to fulfil their personal ends. Yet against enormous odds the battle has been surging in the recesses of the hearts of sincere individuals in the towns and villages of India. There is much individual discussion—a mutual interchange of the queer benefits and life experiences gained through this loving personality of Satsang, a practical remoulding of convictions and transmutations of character by intimate personal nurture and contact have been going on, and to crown all, there is the burning zeal of faith and attachment for the Living Ideal—a living love that can work miracles by slow and silent efforts and deeds—which is extending into the masses more and more.

All that flock in, can seldom be of a sincere stuff. Disillusions there have been many and a continuous reshuffling of the personnel have been going on—a veritable whirlpool of life and growth with human elements going in and going out, like a constantly growing organism by absorptions and eliminations, extending its activities by original experiences into different lines or racial progress—but all converging to the central pivot on which the whirlpool moves—the loving personality, the Thakur of Satsang.

There has inevitably been some apparent lack of system as in every growing organism. Through such diverse activities Satsang has been practically formulating its own distinct and peculiar points of view upon which it aspires to act in the face of all problems, practical or intellectual, which confront the people of India individually and collectively.

# SRI SRI THAKUR ANUKULCHANDRA

*Founder*

## SATSANG, PABNA

Thakur Anukulchandra was born in 1888 at Himaitpur. It was an old hamlet. The Padma was flowing by. The day was a fine autumnal morning. He did not cry out in the least when he came out of his mother's womb. There was the sudden radiance of a glow of light, and the new-born baby smilingly looked around as soon as he came into this world.

Days went on. The queer child grew in age and began to talk, and walk on his legs very early in life. His prophecies at the age of four, when he was a mere child, happened to be miraculously true. He predicted the death of a boy—a neighbour in his own village. Another time, when his mother was taking him to a neighbouring house to see a new-born babe, he declined to go there saying, "The baby will die in eighteen days". This prophecy also came to be cruelly true and the child actually died.

Innumerable are the queer, interesting anecdotes in his life from his very birth. But I shall merely pass on and try to depict very few of them in this humble sketch, to catch a glimpse of the human elements in him, and to see how he, spontaneously moulded them to grow into the towering personality, who is now adored as Thakur by all.

From the dawn of his life Anukulchandra was extremely devoted to his mother, Devi Monmohini. He still quaintly remembers the moment he came out of her, and has reminiscences of the days he remained in her womb, with the loving cord of flesh from his mother, entwining him as a foetus all around. He has still such a queer memory of the past, and has a dumb consciousness how he grew in flesh and blood out of his mother from a tiny speck. From this spontaneous sense of oneness in flesh and soul with his creator—the mother, he had a supernatural attraction for her. A single glance of her eyes or a single word from her mouth could work miracles in him.

In extreme penury the loving mother reared her offspring in their childhood and with burning faith, forbearance and fortitude she had to overcome, by strenuous efforts, all the tiny troubles and difficulties of her life of poverty. It never cowed her down under its stupendous burden, but unfolded her the more in her sparkling strength and glory. The growing sympathetic boy perceived all this and was the more attached to her. To displease her was his only fear, and to please and satisfy his mother was the sole urge in his life—the central living pivot that controlled the whole existence of him, that converged. moulded and unified all the passions and desires from his early age.

For long five years, his father lay bedridden in disease, and the mother was the only prop. She had to pass many a hungry day and night in her jungly village home, and had scarcely any resource to fall back upon. Alone in her troubles, with her sons, she devised means to ward off bites of hunger. She had a burning faith in God, and faith brings forth new resources and opens newer avenues of work.

The boy Anukulchandra was a constant companion to her. When she fried puffed rice for him, in her village home, he used to sit by her. Though the mother tried her best to conceal facts, the precocious boy discerned the troubles of his loving mother. Her life was one of hard realities —not a bed of roses, and Anukulchandra had to face the shocks of penury from his early life. To relive his mother's burdens he would oftentimes say to her, "Fear not mother! You fry puffed rice, I shall sell for you, and you must have ample mony in return."

The boy Anukulchandra had to go alone to the Pabna town, three miles off, when he was only five years old, to fetch medicines for his bed-ridden father, crossing the Ichhamati river. There was none to help him in this solitary sojourn to relieve his mother. She was the one Guiding Star.

Any suggestion from her he would take as the commandment from God. Once, when he was going late to school during his examinations, his mother said, "Well, my boy, you go so late, surely you won't be able to work out the sums correctly." It was the day of Mathematics, and the passing suggestions of his loving mother worked so deeply in his mind that even knowing all the questions set in the paper fully well, he could not answer any of them. Whatever Thakur has done, he has done for her. Her life, so long as she lived, is peculiarly entwined with every secret nook and corner of her son's. Such love and devotion for the mother is a living myth—it is so real, so intense, so spontaneous, so all-absorbing, so active, so fulfilling and rich in varieties. It charmed and captivated all that came in contact with him. We often hear the maxim, "To command, you must obey." It has been actually lived with all its rigours, in the life of Thakur. His implicit, unquestioning, life-long obedience and attachment to his mother was a living example to all, and commands the regard and respects of those that follow him.

With this zealous love to fulfil his mother he had an inquisitiveness that dived deep into matters with an intuition peculiarly his own. When a boy once he chewed the leaves of the '*Bhati*' plant. They were bitter. His mouth watered and stomach ached. A few days passed and a friend of him, of about the same age, had similar symptoms in disease. His stomach was aching and mouth watering. Anukulchandra took, he knew not why, a leaf of the self-same plant, squeezed it in a glass of water and gave the friend some of the water to drink. He thought in his boyish way that the thing that produces of itself symptoms peculiar to a particular disease, cures the same. He succeeded in several other similar applications with different plants, and long after when he happened to come across books in Homeopathy, he was simply astonished to find that Hahnemann long before, discovered the self-same doctrine independently, as he did himself in his boyhood days—*Similia Similibus curantor*.

He was not merely a passive observer absorbed in speculations, but was practical to the extreme, immediately transmüting into action whatever good he resolved in mind. When a boy of ten, he saw the engine working in a steamer while going to Dacca. He observed and observed, engaged a blacksmith as he reached the destination and began to work with him. A model of a steam-engine with galvanised iron-sheets, was soon erected. It worked with success. The wheels of the engine moved round and round, and the boiler gave, out sufficient steam without a single leak. All on a sudden he felt something was amiss. He ran away just in time with his assistant, and the newly-constructed engine burst with a dinning yell into splinters.

Once again in earlier days he was disgusted with carryng ink-pot and pen to school every day. He devised a means. Sportively he took bamboo twigs that are hollow within and selected out a piece closed at one end and poured ink into the tube and thrust a nib and a piece of Indian cork to stop the open end. Still he could not write with the newly-constructed pen. The ink did not flow. He says, he knew not why, suddenly he pricked a pin at the closed end. There was a hole and the ink instantaneously began to flow. The pen began to write, but to his annoyance he found the flow of ink more than what he required. He began to move the pin round and round and pressed it down. The flow of ink was adjusted at last and the pen nicely worked. His friends at school were astonished to see this original device. Within a few years, he saw the fountain pen coming in the Pabna market and was amused to find his own device in it.

He constructed a sound box with simple devices of his own, as a boyish prank, and used a thron from the Accacia tree as the pin and was astonished to find the gramophone records reproducing the songs well with it.

This scientific insight and deeply querulous bend of mind was always in queer harmony with a sympathy and love for all and a mystic vision, all his own. His mother was to him his creator and guide. She asked him from his boyhood to repeat the holy name and to respect her Guru whose photo she kept in her closet. The boy Anukulchandra did not reason why, nor he asked what would come of it. With a simple, unquestioning faith he would always repeat mentally the name as given by her and soon was taken aback by mystic experiences, queer and quaint. He used to have spontaneous visions, and many a time in the effulgence of a light that penetrated his whole being he would sometimes fall into a fainting fit for which his mother suspected him to have the sacred sickness. He would often feel the whole universe around him melting into tremors of light that could emanate thrills of a celestial music. The heavenly light and sound would soon materialise themselves into the tangible things—the trees, the plants, the beings and the earth below him. In an ecstacy of joy he would sometimes rush forward to embrace the luminous glow and the hard solid things would knock against him, Struck with wonder he would descend from his being of light and sound into the world of flesh and blood. Thus one with the universe, he could not but love his surroundings, whom he felt parts and parcels of his own self.

His love and curiosity knew no bounds. Out of his sympathy for the coolies, who toiled with the sweat of their brow at the neighbouring steamer ghat, he worked as a coolie with them when a mere boy of twelve. Once he was carrying as a porter the heavy trunk of a passenger on his head and a bucket in his hand. The planks to go on board the steamer were steep, and the trunk with its heavy weight pressed Anukulchanra's head down his tender shoulders. He could not keep his balance. The bucket fell down from his hand, and the owner in a bickering loathsome tongue flung nasty words at him and was about to deal a rough kick with his boots at the boy's back. The boy Anukulchandra got on board the steamer, somehow dismounted the trunk and hurriedly fled away without realising his hire from the man. Thus when a boy he, out of a natural curiosity, actually realised the sufferings of coolies for some time.

He had peculiar ways of thinking as a boy. He thought males and females as totally different species of beings. In no way the two were alike to him. The females even think differently, he thought, and though they call a red thing red, they perhaps see it blue yet call it red like the males. Such queer thoughts revolved in his mind for some time,. when he heard one day of a female in his village, giving birth to a child. Suddenly all his childish problems melted away. He got the clue and was astonished to find that the females can bear males as well as females. From hat moment his thoughts veered round, and he began to regard woman with a deep veneration as the real creator of beings of either sex.

He was never a prodigy in learning from the pages of books, rather the opposite. He had one big book—a life lived tremendously. And the stern and subtle realities of his originally experienced full-fledged life are more eloquent to-day than the theories and *isms* of half-lived distorted lives. He remembers to have torn and spoilt a few dozen of books before he was acquainted with the alphabets. He has read one book fully in his life and that is a detective story—Mayabini—by Panchkowri De, though he has learnt innumerable words by his talks with visitors and often uses books, as reference, at times of actual need.

He read at a High School at Pabna. The teacher of Mathematics once challenged him in the lower classes asking "Add one to one—how much is it?" The boy Anukulchandra answered simply, "I can't find two exactly similar things anywhere, sir. How can I add one to one?" He was severely reprimanded and punished for that and the boy could not discern at the time the cause of such a volley of rebuke and blows.

Some time, during the winter, he saw his class-mates feeling pangs of cold in the class. The sympathetic boy used to take his wrapper off, and gave it to his friends to sit upon, leaving it off sometimes. When he returned home his mother would ask him of the wrapper, and would scold him bitterly when he narrated the truth. He had such occasional thrashings from his mother, and in an agony he would complain before the portrait of her Guru against her, with his simple faith.

He got promoted in the school from one class to another more by satisfying the teachers and their mothers and wives by timely presents of vegetables and the like, than from real book merit. The sudden thrashings from the cruel insensible teachers struck horror in his mind and he could never join the classes regularly in full. The depraved teachings in our schools could but drive a personality like him out of their precincts. Somehow, he managed to go up to the topmost class, but he could not sit for the Entrance Examination.

He began smoking when he was a boy. His mother suspected him once and he told her a flat lie—for the first time in his life. He still remembers the pangs of conscience at the time and once the habit was broken, he soon became an expert in telling lies so that none could detect them. But his conscience pricked him every time and he had a sense of guilt and at last could not but confess before his mother. But soon to get out of this uneasy mental trouble he discovered, it is sheer foolishness to tell lies. Men can as well tell truths and fulfil the very purpose best for which they foolishly have recourse to lies. From that very moment he gave up the unprofitable habit of telling lies, for good.

Disturbed thus with the contending experiences of his life, he began to think seriously as to how he should behave and talk with men. He saw acts that were good sometimes, become bad on other occasions. Then, how to behave? He was in a fix. One day, a motto written in a book was read in the class—"Do as you wish to be done by." His problem was immediately solved as soon as he got at this clue, and he began to behave with others accordingly from that very day.

Thus the peculiar turns and twists in his life were uniquely utilised and so queerly switched his life forces on to the right channel to make him what he is. Every one comes across such events in life, but he could mould them all to build up his personality, unique of its kind.

He also read in a High school at Dacca for a few months and for some time was a student in the Naihati School. He opened a fund for the poor and destitute there. From these experiences of public activities in his younger days, he discovered that paupers must be reared to be responsible to stand on their own legs and must not merely be supplied with money only, which at times is a positive disservice to them.

Soon he went to Calcutta to learn the medical science in the National Medical College. It was a period of extreme troubles and difficulty. He lived in a murky coal shop in Grey Street and joined the lectures at Bowbazar. The Dissection Laboratory was at Muraripooker where he had to join the courses regularly and had to go to Bowbazar again at night for hospital duty. But everywhere, everytime, from that Grey Street dingy abode he had to go on foot—ten to twelve miles a day for years together! The tram cars ran in the streets with passengers. He would look with wistful eyes to them and thought how fortunate they were. He could not provide to travel by the cars for sheer want of money. He was well off now. But the man who had to pay him money at Calcutta, did not respond at the time of his need. He had no resources to fall back upon in the big metropolis nor had he any acquaintances there. To allay the bites of acids in the stomach for want of food he would sometimes take Sodi. Bicarb.—but all the time he did his daily rounds of duty to the full. He had to pass many a hungry night and it went to such an extreme that when the last farthing with him was spent, he had to drink water from the street hydrants for a week to appease the gnaws of hunger.

A compounder of a pharmacy near by came to his aid. He gave him a small box of Homeopathic medicines free. The coolies of a neighbouring sugar-candy factory in Grey Street were friends with him. Anukulchandra's sweet sympathies charmed them all. They called him 'Doctor Babu' and opened their frank hearts before his response of love. He used to look to their actual wants and gave them clothes who were in actual need and out of sympathies, mutual attachment grew—so much so that with one beck and call of him the coolies would have gone on strikes. They talked of their diseases to him and he prescribed medicines to them and took whatever they wilfully gave in return. Soon he turned into a tiny physician and began to cure, and his life of troubles and want came to an end. He studied the courses in the College and after his daily routine, at night, he saw his patients, and with his dress chequered with dusts of coal as he still lived in a corner of the coal shop, with a following of coolies carrying the Homeopathic box, he used to return, perspiring, to his Grey Street haunt, at dead of night. Thus he studied and practised, earning his livelihood for himself. He had the steel nerves to stand on his own legs to avert all difficulties that came in his way and to mould and utilise them and thus glitter and sparkle most when in worst adversity. From his experiences at the time he fully discerned it was nothing difficult to earn money. Merely to hanker after money is the best way not to get it. If one can fulfil the demands and wants of others with a sympathetic auto-initiative responsibility and zeal, it will be the self-interest of others to give wilfully money in return.

In the metropolis, allurements there are many. Anukulchandra was now a young man, and his handsome looks and beauty, his sympathetic nature attracted many a friend. His favourite pastime was to go to the bank of the Ganges in the evening. Some of his cockney friends, one evening, took his company and asked him to go by a circuitous lane near Chitpur Road. Suddenly before a door they halted, held him by the arms and legs, and by force carried him to the upper storey of the house, by the stairs. It was a house of ill-fame and some of the friends frequented it. They dropped him on the floor of a room. Females came running in it to have a look at their young prey. All on a sudden young Anukulchandra, in this queer perilous plight, shrieked out 'Mother' in such a plaintive voice, that the gathering crowd of females dispersed in no time. The word in the mouth of the dishevelled youth—that he uttered as a last resource and appeal to the motherhood of women—acted as a charm even in the callous hearts of infamous whores. It was like a stone thrown on a beehive. None but the owner of that particular room remained. She began to rebuke his friends who brought him there, and drove them away. Young Anukulchandra was asked to take his seat on a cushion in the lonely room. He refused the offer sternly. The woman perceived his mind, and brought a fresh mattress from the market soon. He stood up and was about to leave the room. The holy memory of his sweet loving mother in her cottage home, at Himaitpur, suddenly flashed in his troubled mind. All the implorings of the woman to wait for a while in her room, were of no avail. He simply said, "Mother, if you had a son of my age, could you request him to stay here in this cursed house?" Tears flowed down her cheeks. Repentant, she bubbled out her whole life history to him. He went down the stairs. She followed him weeping and said in a plaintive imploring voice, "My boy, please try to go by this lane—only I shall see you sometimes." "That

I can't say, mother," retorted Anukulchandra and left the house. The remorseful woman, with eyes dimmed with flowing tears, looked wistfully towards him as he went up the lane and vanished in the evening crowd. A few days later, he heard from his friends that the woman sold all she had, and went to Brindaban to lead a holy life.

Thus at every corner, at every bend, at every crossing of his eventful life-path, he conquered like a real hero and moulded his desires and utilised the experience to transmute others into a healthy and normal life of growth. Never in his life he yielded to the least weakness in him. One sultry summer noon, the sands on the shoals of the Padma were glittering white in the scorching heat. The wish suddenly flashed in his mind to cross the sands and go to Kushtia, nine miles off. He set his foot immediately on the burning sands, and the heat was unbearable. He faltered, and his mind declined to move on in the noon-day heat. Instantaneously his mind revolted and said, "You must." He finished his nine miles journey to see the blisters underneath his tender feet all broken, and the bubbles turned into ulcers. The next day, he again thought of crossing the sands at noon. Again his mind was weary to cross these burning sands with wounds underneath his feet. Again he ignored the weak promptings of his heart and went over his journey with bleeding feet. Such is Anukulchandra—so rigid and yet so lovingly elastic and simple—always forgiving others but never forgiving himself. That is the temper with which he is born, rejuvenating man with his love—like the mother's quickening kiss.

During his student life at Calcutta, he would sometimes go home to see his beloved mother. He was married early in life. His wife spurred him on during these days of his sufferings with sweet invigorating letters, and gave him strength, dealing out her services to all the inmates of the family abode.

He had another habit from his boyhood—a greed, a passion, an intoxication for *Rasogolla* (sweets). Often he would for want of money borrow sweetmeats from the shops. Many a time he was insulted by the shopkeeper for not paying them off in time—so much so, that once a stall-keeper actually threatened to wind his napkin round Anukulchandra's neck and demanded money of him. The insult was unbearable and somehow he could repay the sum. But the greed for *Rasogolla* (sweets) again overwhelmed him. He could not resist it. The impulse would drag him inexorably to the village shop as soon as it roused in him. No amount of pious thoughts could sway his greed. At last exasperated with fresh insults, one afternoon, as he was wending his way towards the *Rasogolla* (sweets) shop at the steamer-ghat, he suddenly lay down flat on the ground determined not to go. Yet he could not resist the impulse—so strong it was. Suddenly he caught hold of some pulse plants, standing by, as he was about to rise and go, and fell down flat again. There was a veritable struggle with the passion. The pulse plants almost broke down in his clutches and yielded, so strong the pull of the inclination was. Thus after an hour or so, the storm in the mind ceased and the intoxication for *Rasogolia* (sweets) abated. From that very day, with an actual stroke of success, he got the clue within his clutch. The next day, at about the same time of the day, he picked up a quarrel with one of his neighbours and the period passed off. Thus for days and months together, he promptly devised some work that would deviate his mind away. Thus his greed came under his fullest control, and for three years continuously he did not touch a single *Rasogolla* and never suffered a single exception to occur. This incident and its attending experiences, as Anukulchandra says, gave him the key to control his passion and soon he applied the same trick in every case—in anger, in lust, in the habit of smoking, in all his passions, and he became a full controller of his mind.

In his boyhood, once he climbed up a lightning blasted datepalm-tree, near his house, to get birdlings from the cavity above. It was his habit to catch birds and nurse them in a cage. He thrust his plam in the hollow of the tree and caught he knew not what. As he pulled it out, he saw he caught a serpent at the back. He let loose the venomous snake and got down the tree and went to the bank of the Padma running. Then he felt fear overcome him, so much so, that he could not move. From this stray incident, which one generally ignores, he perceived that emotions come after, but the peculiar movements first. The climbing down and the running was without the least of fear, but the emotion did actually set in a little later, when he reached the Padma bank!

On another occasion, he was passing through a field with some friends. It was a clear moonlit night. He saw suddenly a hooded serpent on the way, with its hood outspread, in the glittering light of the silver moon. He jumped and crossed it, his friends also did the same, and ran on to a distance before they discerned that their legs were being stiffened with fear, and they could not move. He perceived, the bodily movements and the running set in first and they were not in the least afraid. Later came the emotion—as if a resultant of the peculiar hastening move!

From these and similar events in his life, he formulated the policy to control desires. At last the *'Rasogolla'* incident gave the final finishing stroke. He catches the passion by the forelock and before the actual activities begin, he substitutes it timely, and at the very psychological moment it tries to get the upper hand, he briskly does some other deed and the passion vanishes like the morning mist. However pious the wishes may be to remove your habit and control the desires, they are of no avail. Until and unless you utilise the moment the desire is going to set in and immediately do some other work; mere thoughts will be absolutely of no avail, and the bad habit will persist as it is, and rather strike its roots deeper in you. By applying the simple clue, in time, so many of the drunkards, the lewd and the greedy he had relieved permanently from their bad habits.

It is impossible to do justice to all such queer anecdotes of his chequered life with my unskilled pen. The life is so big, so varied, so mysteriously unknown to single individuals that from these incidents in his life we cannot get even a passing glimpse of him. If thousands of individuals like me who have come in personal contact with him, write their experiences and cull them together, we can but get a glimpse of the man—so vast is he!

To return to our topic, Anukulchandra came back to his village home to practise with the chequered experiences as a physician and soon with success at every bend of life, with his wealth of wisdom he began a roaring practice there. He captured the hearts of the village people by his enlivening touch. He began to earn seven to eight hundred rupees a month in such a poor backward village of Bengal. Rumours spread, he could revive the dead. No patient ever died under his treatment and care. The clue of all his success was that he never worked for money. He had the inner urge to heal the sick and give them the best possible relief with medicine and nursing and sometimes with diet, and his sweet enchanting talks and loving behaviour charmed all his patients—the poor and the rich alike.

But his life grew and was unfolding. The physician was compelled with the pressure of circumstances to minister unto minds diseased. Many came to be cured of their disease, physical and mental, but by a soothing nurture of love and sympathy, ultimately turned into his followers. To mould the vicious characters in his village, he began to mix with them and passed the night after his daily toil in holy songs with them. Overwhelmed with a spontaneous love and sympathy for all, his youth swelled in dance and music on the banks of the Padma captivating all by his emotions and fervent zeal. His practice as a physician naturally was on the ebb. None could resist the supreme charm. During these days of dance and music, he had queer and mystic experiences. Sometimes he would become unconscious of his mortal frame—so much so, that it gave no response to any stimuli, his heart stopped its beatings for a time, and brilliant utterances, sometimes in different languages, came out of his lips to the utter wonder and astonishment of all.

People began to flock in numbers. Everyone felt the shock of his sayings and the sweet melody of his voice, trembling with holy messages, would reverberate in one's heart long after one left his company. Frequent repetition of such states and his extraordinary utterances—the revelations—specially attracted people from all parts of the land.

With the Kirton party he toured round the neighbouring districts of Bengal. He went to Kushtia, to several villages of Nadia. He went to Jessore and other districts. The Kirton raged like fire in the hearts of the masses everywhere. He danced—so beautiful and enchanting it was—men were charmed as soon as the music began and queer mystic experiences came even to those who joined the dance and chorus songs with drums. It was an unprecedented sight. Vast seas of heads were seen everywhere he went with his loving party. The people jumped and embraced one another in an ecstacy and exuberance of bliss!

Sometimes, while repeating the holy name in his mind for days together, his body heat rose so high that the thermometer indicated a temperature of 110° as soon as he held it in his fingers. And when water was poured on his hot body it turned into steamy vapour. Other queer things were revealed at the time. He went without a wink of sleep continuously for six months or more. Dead things were revived as he gazed at them while repeating the holy name for an hour or so. Once he was going in a hackney carriage. The coachman whipped the horse and he instantaneously jumped out of the carriage with a painful shriek and all were dumbfounded to see his back swollen red, as if the stripe fell on him. While walking in the village lanes, if one would break the twigs of plants, he would often jump up in a trice, as if a bone of him was broken. Halos of light were often seen encircling his head and once an effulgence radiated out of his forehead illuminating the fields and sky. Many things could not be explained. People surrendered and began to call him Thakur or their Lord.

Bad characters there were many as his neighbours near his house. They were transmuted—their transmutation appealed to all and struck them with wonder. Thieves turned into saints, robbers into honest people, the lewd and drunkards changed miraculously into healthy men. All that was unholy disappeared before him. More and more people found in him the true saviour of their lives. It was a period of queer miraculous happenings and upheaval of emotions that stirred up all—the good and the bad alike, which can better be felt than described!

Time rolled on and his last visit in that mystic state was to Majilpur in 24 Parganas. While returning from there he saw the vast sea of heads in the station. People thronged in numbers to catch a glimpse of him—so tense was the feeling there. This mere induction of sentiments by songs was fleeting and futile he thought, and returned to the solitary village home to work deeply for more permanent effects,. with no intrusion of the masses there. His followers tried at Kushtia first to materialise his ideas on a big scale with the leading men of the town, but he had to come back to his homestead lands to begin the work anew. His followers came to discern, it was not a movement for those who were obsessed with narrow self-interest,—who were carried easily away by their passions and desires, nor was it a destructive move to fan up for the sake of cheap fame and popularity, the fads and whims of the people to their utter loss and ruin. It was neither for hucksters nor for demagogues. Only through an arduous work of self-purification can that human element be unfolded, which is indispensable for the realisation of this ideal, which must bring in good to the masses. He began to work deeper into the life soil of the lands. He felt the pulse of the nation as a true physician.

The trances were no more. Under the shade of accacia trees or in the cottages of Thakur's village home on the bank of the Padma, people came and would keep his company for hours together morning, noon and night. He would talk on philosophy, on sociology, on politics, on education, on economics and industries, on the sciences. His touching remarks like a search-light swept over the heavens and the earth and penetrated into the depths of existence.

People thought rather experienced together. The first touch of faith and regard wields a magic wand and opens the secret paths of life—new vistas of necessities, new appreciations and fresh activities. And the resultant of all this is character. The adherents were unknowingly forming their character and crystallised round the central figure, their Thakur as they call him.

The days and years were merry-go-rounds of new thinking, new adjustments—an intimate living, a digging into the foundations of existence, and gave them aids of higher lights. The subtler depths of humanity stirred into new activities to fulfil itself. It was no call of hatred or hunger—it was a naked call of love for Thakur—a living tremendously dynamic like that of the Padma, flowing before them.

His adherents grew in number. Many came to catch a glimpse of the unique state of trance of their young Thakur. Rumours spread far and wide, seekers after truth poured in numbers—scientists, philosophers, educationists, reformers, the poor and the rich, young and old, flowed in to his village homestead and were impressed with the manifold genius of this queer personality. The village homestead of the woung physician soon turned into a colony of friends and followers.

Many of his disciples settled there permanently. Slowly life grew in this secluded hamlet. Necessities sprang up. Thakur suggested to start an education home for the boys and the girls of the inmates and himself worked and begged for funds. Huts were erected for Tapovan—the educational home. Students from different parts of the country began pouring in. Once Thakur playfully asked one of his disciples for funds to start a research laboratory. It appeared absurd to start a science laboratory there—in such a backward village! The inmates then could scarcely have two meals a day! but soon it came into shape; jungles were cut down and buildings with up-to-date apparatus and fittings now stand in the village with scientists to work therein. Slowly and steadily the power house with oil engines and dynamos, the mechanical workshops, the chemical works, the art studio, the engineering works have been started and scientific industries have been growing in this remote hamlet of Bengal against heavy odds. Various new medicines were invented from indigenous herbs—and all by the zeal and skill of one man. Dreams have been transmuted into a living reality. What was once a dreary corner of a primitive village has turned into a busy beehive of complex modern activities. The colony now rings with life and thought and culture—a co-ordinated educational, economic, social and industrial home in harmony with the essential needs and spiritual hankering of humanity at large—a sure testimony to the constructive genius of the organiser who is mingled with the origin and details of every work in every department there, in the most homely fashion.

Every child, every boy, every girl, every individual there, young or old, male or female, is in intimate touch with Thakur. He knows of their confessions, their wants, their hankerings and moulds them accordingly towards a superior becoming, each in his original way. Thus he has created the seeds of various institutions that go in to build up an ideal nation—springing spontaneously out of the necessities of individual life. Yet he is the self-same humble and homely gentleman—still with the naked simplicity of a Bengalee villager, a devoted son to his most beloved mother, a loving husband, a dutiful father, and affectionate brother and a perfect friend, and guide to all!

Visitors poured in every day in numbers, Indians and Europeans—to see him and his peaceful silent active home. With no funds he began, and still aspires to develop and spread newer and newer activities. His is the slogan of love, life and service.

When the late Deshabandhu C. R. Das approached him at Calcutta a few years before his sudden demise and accepted him as his Spiritual Guide, Thakur said, "I know of no other politics. If service to the necessities of man is politics then I am a politician to my backbone. I understand love, I can appreciate what service is, I love life not death."

He can repair men like motor cars in the hands of an expert engineer, and the nervous, debilitated and imbecile bloom in health and vigour if they have the sincerity to keep his company for some time. With a few strokes of his chisel he can create life and energy in a block of lifeless mass, the hopeless beam with hope, the weak quiver with thrills of energy unfelt before, and the depressed become inspired with his slogan of love, life and lift.

His life drama is being played not in the stirring fields of so-called politics, not in the superficies of the masses, nor on the platform. He works smilingly in the depths of the human soul with his penetrating love, service and activity, and can rouse the dreams of a Ceaser in the heart of a Bengali and the inspiration of a Joan of Arc in the soft flickerings of a Bengali illiterate woman's heart. Thakur says, "The earth is full of agonies of the sc-called civilised. Can't you hear the clang of the weapons of love and service—India's birth right of becoming? My war is a war of services against the foes common to all—the poor and the rich, the east and the west. Have you not the nerves and the pluck to attack the citadels of ignorance and prejudice, the hosts, visible and invisible, that bring in disease, disaster, sufferings and death" He has a full and definite programme for individuals and nations—for all those, who aspire for freedom, yet unrealised in the truest sense by man.

The Hindus come and accept him as the Living Ideal of Aryan culture, the Mahomedans follow Mohammad more truly when they feel the touch of Thakur's living regard for their Prophet and Koran, the Christians cannot but love him as they feel Jesus more deeply in his company. "If world progress," as Rector Herman Neander of Sweden says, "waits for religious unity," Thakur is giving his little pushes and responses to the cries of the world from this remote corner of Bengal, and is converging the varied religious sentiments of the land towards a harmony through actual work.

On seeing this seed—though an experimental seed only—this nutshell village model he has been growing in one of the most weedy corners of Bengal against the queer oppression of a peculiarly hostile environment, visitors call him a Lenin with no massacre and hatred, others call him a non-violent Mussolini advancing to a balanced and organised social order for national rebirth; a Magistrate from a local district says his Philosophy to be a queer harmony of Bergson and Eucken, some say he is a Pythagoras in his visions, others see in him Socrates with his characteristic powers of conversation, some compare him with Swedenborg, the prince of the mystics, and others see in him a socio-religious Hitler with no dreams of blood-shed, world tourists consider his Asram to be the very finest example of self-improvement and self-control seen in any part of the world. Yet many of his relatives, villagers and countrymen out of ignoble jealousy still call him an impostor, and his mission to be a materialistic jugglery of religion for profiteering, to deceive and misguide the ignorant and the young. But to those who follow him, he is ever the simple, loving Thakur, a Bengali to the core—entwined with the tiny sorrows and happinesses of their life. They can only repent, they cannot do the least justice to materialise the innumerable suggestions they receive from Thakur, and can not repay the least bit of love and life he showers on them.

Practical in the extreme, he has a dreamy distance in his sucking lustrous eyes and a heavenly smile on his lips that none can fathom. He writes nothing but letters in his life. He has been giving answers to questions asked by people from different parts of India and abroad. He can convince in a minute. His utterances as they are always intensely personal to remove the burdens of the heart or to solve personal problems, have almost all evaporated. Only a few have been recorded and have been going through the press.

The life of our Thakur like the Alpine Glacier which melts into an infinity of colours as it proceeds onwards, has been breaking into a variety of channels, each solving the problem of a particular phase of human necessity. He himself knows in what a sea of bliss for mankind his life will find its consummation. May he live long to fulfil his mission of love, life and growth!

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# ACTIVITIES—PAST AT PABNA IN NORTH BENGAL

**Tapovan**—A rural home of culture for boys and girls. Education means here a systematic organisation of our instincts and habits to fulfil the purpose and principle of becoming by a graduated active manipulation of behaviour. This type of education Sri Sri Thakur has long been practically dealing out to the adherents of Satsang, and the education programme has slowly evolved out of his personal experiences. It has been intensively followed in the Tapovan where teachers and students are imbued with this ideal of education. The loving zeal to fulfil their master is the living urge through which the students pursue their physical, vocational, scientific, literary and active life and gain in personality and experience. They do not learn or acquire anything from an inferiority complex. In their cottage home, the students —Hindus and Moslems—live an unostentatious life of harmony, and they are trained to shoulder responsibility. A group of students generally follow one teacher and although the ideal has not yet been fully materialised, an honest attempt has been going on in the institution, with the teachers, to materialise the programme of Sri Sri Thakur to its fullest extreme. Even at present many of the students actually finish and pass their Matriculation course along with the other items of education, in three or four years only, out of an urge to fulfil the teachers, and much time and money is saved thereby.

**Visva-Vijnan Kendra Laboratories**—An up-to-date Research Institute has evolved here at Satsang to materialise the original suggestions of Sri Sri Thakur on Physics, Chemistry, Biology, Physiology, Medicine, etc., to remove the wants of the people by diverse practical inventions. The peculiar scientific insight and bend of Sri Sri Thakur has attracted many scientists at Satsang. Various experiments on medicines and indigenous herbs and on Applied Physics and Chemistry have been made, and many prolific ideas on both theoretical and applied science have still been lying idle here for want of a proper staff of research workers. The resources of men and money are not equal to the task to be fulfilled, though the laboratories have up-to-date equipments and are unique of their kind in a village in Bengal.

**Satsang Chemical Works.**—On the actual healing of many diseases of different individuals by Sri Sri Thakur's prescriptions, a set of marvellous remedies, mostly from indigenous herbs, has gradually evolved, and eventually medicines and injection-ampoules for various diseases are being produced on an industrial scale in the Satsang Chemical Works. The medicines have slowly created a market of their own, and some of the medicines have been popular with various District Boards and the Calcutta Corporation and with many practising physicians in different districts of Bengal.

**Satsang Electrical and Mechanical Works**—have evolved out of Sri Sri Thakur's wishes to devise means to distribute cheap power to village homes in the locality and out of his desire to manufacture and supply machineries for small cottage industries. There are up-to-date machineries and full-fledged workshops with mechanical, electroplating and welding appliances. The workshops are running on a very humble scale with repairs work only, for want of proper men to materialise his ideas.

**Satsang Power House**—A central Power House has been erected at Satsang by Sri Sri Thakur to supply power to the different growing industries. It generates at present about 150 H. P. to run the different cottage industries of Satsang. But recently there has been a tendency to decentralise the power distribution, and units are being set up in different departments also.

**Satsang Engineering Works**—have evolved out of Sri Sri Thakur's desire to bore tubewells and to erect buildings for Satsang colony and to deal out service in the neighbourhood to the village people. It eventually grew and dealt out efficient and quick service to the different districts of Bengal and was once manned by a staff of efficient workers and engineers.

**Satsang Bakery.**—It has been supplying bread and biscuits to the Pabna town and the locality, which are growing very popular day by day.

**Satsang Press and Publications.**—To give vent to the ideals of Satsang and the practical aphorisms and *verba-dicta* of Sri Sri Thakur, a full-fledged press with up-to-date equipment has gradually grown at

Satsang through the weekly organ 'Satsangee'. The ideas of Sri Sri Thakur on education, religion, sociology, politics and industry as practically realised in the growing institutions of Satsang, are being disseminated to the public and the various publications of Sri Sri Thakur's ideas are being made through the Press.

**Satsang Card-Board Concern**—has been supplying card-board boxes to the different hosieries in Pabna.

**Satsang Medical-Aid Dispensaries**—Sri Sri Thakur was originally a physician in his village home and the dispensaries evolved gradually out of his activities to give medical aid in relief to thousands of the locality.

**Satsang Kalakendra.**—It originally evolved out of the demand of the adherents of Satsang for photos and portraits of Sri Sri Thakur and for the photos of the diverse activities of Satsang. Now it has grown into an institution with several artists. They have been trying to give material artistic shape to Sri Sri Thakur's ideals on national reconstruction—ideas on social reforms, on educational and industrial reforms, on religious and economic reforms.

Over and above these localised constructive activities of Satsang there are different cottage activities and industries run by the individuals of Satsang which have grown out of Sri Sri Thakur's help—pecuniary and otherwise, to remove unemployment in different homes. There are the Steam Laundry, the rice and other mills which are expected to work in near future, if a crop of efficient workers can be had.

**The Movement and the Indo-Aryan Principle.**—To push on to every nook and corner of the province the constructive ideals of Sri Sri Thakur as materialised by him and to infuse and impart the programme on social, educational, industrial and religious reforms to the people at large and to get fresh crops of efficient workers for the organisation, a set of workers have been working in different parts of the country to inspire individuals with the ideals of life and growth. Thousands of souls irrespective of caste, creed or group-interest, have flocked in and thousands have been imbued with the constructive ideals of the Founder, Satsang, and have been moulding the life of the nation, individual and collective. The Indo-Aryan traits of India have been waking up after a deep age-long slumber. The Aryan blood in the Hindus and Moslems, the Christians and Buddhists with the Indo-Aryan ideals of the race surges anew in the veins of India under the loving nurture of the Thakur of Satsang and as individuals from every society, every religion and every nationality have crystallised in thousands round the Founder, and have been developing both individually and collectively, infusing their ideals into the hearts of the people in their environment, a dim but deep slogan of life is being heard in voices from distant corners of India. "One Guru,, One Mantra, One Race!"

## THE NEW PHASE

### *After the Partition of India*

Satsang is out with its programme for the rebuilding of human life, individual and collective, in all its phases on the bedrock of Indian culture, assimilating the best of the new and the old on a scientific basis,—leaving off as residues those vicious products that are contrary to life and growth. It is moving on in an untrodden path—moulding and reforming the age-long dark forces that have been infesting India and the world. Difficulties and untoward circumstances have always come in the way of the progress of Satsang, in queer unforeseen forms and Satsang had to fight tooth and nail against the prejudices of individuals and societies, modern and ancient,—hide-bound in their short-sighted, passion-shrouded and egoistic environs. Difficulties and obstructions there were many—specially during the partition of India and creation of Pakistan. We had to leave behind our properties moveable and immoveable including buildings, lands, motor vehicles, big machinedies and valuable up-to-date scientific apparatus and appliances with all our goods and chattels of a total worth—as published beforehand in the daily papers giving a full estimate and cost of all the properties, moveable and immoveable, by Sj. Susil Chandra Bose, B.A. Vice-President, Satsang, of more than one crore and fifty lakhs of rupees.

We practically had nothing when we came to Bihar. We lived in rented houses and have still been living therein. But Sree Sree Thakur had His Spiritual insight and zeal that activised His followers who formerly worked with Him in His homested on the banks of the Padma in a small hemlet of Pabna in North Bengal—where also He created a big colony of 5000 souls with big institutions and machineries, out of nothing. This wisdom and experience can never die. With His unique powers of organisation He began His work anew and has achieved a great deal during the last 6 years without getting the least help from the Government. Several times compensation to Satsang for its printing machineries and other properties, have been discussed in the inter-dominion conferences and in the Indian Parliament but no material benefit or compensatory returns have come to Satsang as yet. Though pressed hard with every kind of want, Sree Sree Thakur plodded on tenaciously with a determination to serve the country as far as it was practicable for Him, against heavy odds. There were days of want and agony in the begining—but slowly by His superhuman efforts men, money and materials began to pour in and His followers began to increase in numbers, and at present His number of followers and admirers in India and abroad can be counted upto several millions.

But the model rural centre He created at Pabna in His own homestead stands as a land mark and an ideal for rural reconstruction in the whole of India. We want to create such centres not only in Bihar but in all the Provinces in India in no time. The ideals that have been materialised by the Founder of Satsang in moulding the life and character of individuals in all their phases is very significant at this psychological moment in India. If there be dearth of anything in India it is the dearth of men of the right type. Men and men only can mould nations and uplift the people and not so-called independence and up-to-date constitutions. Satsang is out with its practical programme to carve a new life in India, where its own ancient ideals have rottened and western ideas have been distortedly imitated. Sree Sree Thakur stands with the wealth of the genuine culture of India—generously assimillating every foreign thing that is good and scrupulously avoiding the vices of the present time, to create the glorious India of the future.

This rebuilding of new India and thereby a new world, uniting individuals on a Spiritual amity, unique of its kind, is the Mission of Satsang. But to materialise it requires super-human efforts of thousands of men dedicated to the Ideal. It requires huge expenses to marshal the good forces of the nation and to unite them to materialise the ideal. It men and funds be forthcoming, before long the ideals of Satsang must take a material shape to goad man to the goal of peace, unity and love. Satsang hopes that the local and central authorities in India, the Government and the public, will look sympathetically towards, helping Satsang—by which they will help themselves and the people also.

## ACTIVITIES—PRESENT

Though Sree Sree Thakur came to Deoghar on September 2, 1946 with a few of His attendant physicians and followers for a change on medical advice, the riots in East Bengal began just about a month after His arrival here. Refugees from the Mehommedan-majority districts of East & North Bengal, began to flock in Deoghar and other parts of Bihar and West Bengal. People in distress approached Sree Sree Thakur for a redress of their wants and grievences. Sree Sree Thakur sent some of His hands in Bihar and bordering districts of West Bengal to secure lands to start rural colonies to help these refugees who were flocking in. Lands were secured in Manbhum, Birbhum and Midnapur, totalling about 3000 bighas of land. After a few months came the partition of India. Reports came from Pabna Satsang that it was no longer possible to run the peaceful activities of the Educational, Social, Industrial and other various Institutions at the Pabna Satsang where the then Joint Secretary P. N. De, B.L. was in charge with Sree Sree Thakur's brother Sj. Provash Chandra Chakravorty, B.L. News came that Mehommedan refugees from Bihar were forcefully occupying many of the buildings at Pabna Satsang built by Satsang members there, and plunder and hooliganism were raging there, so much so, that windows and doors and corrugated sheets from the roofs of the sheds were forcibly taken away by local hooligans during the day-time even. Reports were regularly given to the Police and amdinistrative Authorities but they were of no avail. There was at that time at Satsang a College in the name of "Manmohini Institute of Science & Technology" affiliated to the University of Calcutta, The Tapovan Vidyalaya for girls and boys, the Satsang Chemical Works, with many apparatus and scientific implements, the Satsang Mechanical Workshop, Satsang Electrical Power House with two oil engines each 50 H.P. and two Dynamos and a Steam Engine of 35 H.P. Satsang Publishing House, Satsang Press with 3 Flat Machines and several Treadle machines with a 7 H.P. Oil Engine and other accessories and full-fledged equipments for binding, cutting etc. of a minimum of 1,33,500 and odd rupees (which was removed to the Headquarters of East Pakistan at Dacca by the Authorities there) and many Cottage Industries e.g. Hosiery, Weaving, Carpentry, Laundry, Rice hullers and the like, the Art Studio, the Photo-enlargement Department, various Shops and several thousands of bighas of paddy land surrounding the Asram area with dozens of Tube-wells, several Medical Aid Dispensaries, and a big Scientific Research Institute in the name of Visva Vijnan Kendra with up-to-date Scientific appliances viz: X-Ray apparatus, the Ultra-Microscope, several high-Magnification Microscopes, Infra-red apparatus, Ultra-violet apparatus, a High-Magnification projection Microscope, highly sensitive balances, and most up-to-date Laboratory arrangements for the supply of gas, water, D.C. & A.C. electric supply and installations,—with various other apparatus and equipments in two pucca buildings erected for the purpose.

As the situation became more and more tense, the girls and ladies who were still in Pabna, were compelled to leave the place for Deoghar and almost all had to come over here due to the forceful entrance of Bihar Mehommodans in all the houses even including the Holy Shrine which was erected in the memory of the deceased mother of Sree Sree Thakur. No moveable things could be removed from there by the orders of Pakistan Authorities and we had to come over to Bihar, leaving behind all the aforesaid commodities and Institutions, when the local authorities started a tuberculosis hospital in the Visva-Vijnan-Kendra Laboratory buildings which were situated in the centre of the Satsang Colony—from fear of sheer contamination of the hell-disease.

The refugees,—Satsangees and non-Satsangees—receiving information of Thakur's stay in Bihar, began to flock in overwhelming numbers at Deoghar—so much so—that for a period thousands of refugees had to be provided with food and shelter, in Satsang here. Our difficulties can be easily surmised. We were all foreigners and new comers here and the overload was impossible to be borne by us. Inspite of that, against heavy odds Sree Sree Thakur was determined to shelter and maintain the distressed as much as He could, with personal sacrifices and super-human efforts, without disturbing the Local or Central Governments for funds or other incidental requisites. He collected funds, bought lands, started a Satsang Colony with refugees in Birbhum near Suri and began to give shelter and food to thousands of refugees that came to Deoghar distributing clothes, utensils, beddings and medicines to the diseased. He had to rent several dozens of houses in the town of Deoghar which cost Him about 2000 rupees per month as the house-owners mercilessly demanded exhorbitant rents from Him at this critical juncture.

But though obstructed by these unforeseen difficulties He still pulled on with the dissemination of the healthy ideals that can promote the individual and collective life of our people —which He began long ago in Pabna Satsang by personal efforts of organising man and money. And Deoghar in Bihar became more central foothold for the purpose. People from different Provinces came in Deoghar to visit the Holy Shrine—eventually they made it a point to see Sree Sree Thakur also at Deoghar, who is renowned to be the Greatest Sage of India of the present time. People came hearing diverse remarks from the public, but were enamoured when they came in His contact—with His wisdom, light and love. When they went back they went with a wealth of enlightenment unfelt of before.

To promote the life and culture of the people Sree Sree Thakur proposed to have speedy conveyances for brisk work amongst the villagers in Santhal Parganas and other districts of Bengal and Bihar. Hundreds of selfless workers inspired and imbued with the ideology of reformation individual, social, educational, economic and cultural, were sent as emissaries in different districts. Five Jeep cars and a Station wagon were actually bought for the purpose to run the activities quickly in the different districts. Centres and Branches were opened in Tatanagar, Muzzaffarpur

Samastipur, Jamtara, Madhupur, Purnea, Chittaranjan, Manbhum and several other places in Bihar over and above the activities in West Bengal, Orissa, Assam and U.P. Thousands of people in Bihar high and low were imbued with the Spiritual ideals of Sree Sree Thakur, and at a later period, for months, Sree Sree Thakur in the afternoon Himself went with His associates touring the different villages in the neighbourhood of Deoghar. Somewhere hundreds of villagers flocked in to have His Darshan and hear His Holy utterances.

The items of the many-sided services of Sree Sree Thakur are tabulated below with the expenditure incurred therefor, without applying for any help to the Authorities of the national Government, though He had to strain to the utmost limit for the provisions and the services rendered to the public during this period against heavy odds. People from Punjab, U.P. and other Provinces of India also began to pour in to have the 'Darshan' of Sree Sree Thakur and the activities during this period have overflowed the Province of Bihar into the other Provinces also. Branches have recently been established in Delhi, and in the city of Benares for His followers in those Provinces to congregate and propagate the ideals amongst the masses.

## SPECIALITIES IN THE SERVICES OF SATSANG

1. Congregational Prayer—irrespectives of caste, creed and nationality, unique of its kind, amongst the Hindus, practically introduced in thousands of people every morning and evening through Bengali, Hindi and Sanskrit hymns in different congregational—centres of Satsang—inculcating the universal principles of Dharma amongst all.

2. The fundamental creed unifying all Hindus of different communities and even people of other religious sects on the uncompromised fundamental basis of Indian culture has been formulated and disseminated amongst the people at large in India and abroad—thereby solving the crux of communalism in India in a practical. form.

3. During these six years Satsang had practically created platform on which Hindus and different communities—Buddhists, Sikhs, Mahomedans and Christians have gathered under the spiritual banner of Sree Sree Thakur, following the dictum "God is One, Dharma is One, Prophets are the propounders of the same Truth"—not by forsaking their own prophets but by having more regards and light on their respective prophets—through the spiritual enlightenment of Sree Sree Thakur. The unity of thousands of different sects and religions on the eternal principles of Indian spiritualism and culture, has been practically materialised and demonstrated by Sree Sree Thakur. The personality of man with an inspiration of universal love, becomes impersonal and eternal by the depth of his original realisations of the mysteries

of life and nature, and these impersonal personalities in the march of eternal time are ever in tune and harmony with one another. This has been materially demonstrated through the active love and all-embracing services and wisdom of Sree Sree Thakur. This may seem to be insignificant but it practically gives a realistic solution of the communal problems of the Indian dominion and the two-nation theory of Pakistan—the cankerous problems that have been disturbing India for a long time—nay from the time when India came under foreign cultural conquest.

4. The interpretations given by Sree Sree Thakur to Varnasram on the basis of Science, Genetics and Eugenics and the practical implementations thereof through various reformative activities in society—specially through marriage and the regulation and rebuilding of conjugal life on the new ideal, is the solution of another problem which has been creating havoc in modern times not only in India but in all the modern States everywhere—through sheer lack of right personalities and an exuberence of distorted characters of abnormal individuals and imbecile persons.

Indiscriminate admixture of blood and chromosomes can not but procreate human monsters, undreamt of before, in the different races on earth, through the advances of modern science in the inventions of machines for rapid conveyances and through the unbridled freedom given to individuals by creation of modern political constitutions and States. This is the greatest problem of humanity of modern times and is the most vital question in present India that is to be solved and regulated in the right channel. Otherwise human civilisation will cry halt, and the human race may become ultimately extinct. The knell of humanity has been ringing in the Korean War. The fear of World wars has become a day-dream with us.

Sree Sree Thakur at this juncture has come forward with a clear-cut practical programme for the solution of the world problem as enunciated in His ideology. It may be a conclusion controversal to many. But it is a reformed representation of the distorted skeleton of Varnashram prevailing in India, supported by the latest dicta of the sciences of Biology, Genetics and Eugenics.

# ACTIVITIES AND SERVICES IN BIHAR AND OTHER PROVINCES OF INDIA

(From Sept. 2, 1946 to Nov. 30, 1952)

1. Clothes distributed to the poor and the distressed refugees at Deoghar and in other parts of Bihar and its borders during these six years.
2. Utensils, beddings and rugs distributed to the poor and the needy, during these six years.
3. Medical Aids to the poor refugees & needy diseased public by supplying medicines, diets and free services of more than a dozen of Physicians employed for the purpose—both preventive and curative, during these six years.
4. Maintenances to thousands of the poor and the refugees by supply of grants and food with accessories therefor during the last six years.
5. Dozens of houses rented permanently for the shelter of the refugee families with heavy monthly expenses incurred therefor during these six years.
6. Charity-Kitchen (Sadabrata) opened at West End, Rohini Road, Deoghar, for the feeding of the poor and the needy guests as well as for Visitors coming to Satsang who are given free meals morning and evening everyday during these six years.
7. Satsang Press newly started for the publication of Journals, books and pamphlets

in English, Bengali & Hindi within this period.

8. Satsang Chemical Works newly started at Rangan-villa, Deoghar, for the preparation of up-to-date medicines and injections from the active principles of indigenous herbs, on Ayurvedic lines, within this period. ...
9. Satsang Publishing House started within this period. Many English, Hindi & Bengali books have been published on the lines of reformation and reconstruction of free India, on its own cultural lines, assimilating and digesting all the good of the West.
10. Satsang Mechanical Workshop newly started during this period for the repair of automobiles and other machineries with the help of expert Technicians and Engineers employed therefor.
11. Satsang Carpentry Works newly started during this period.
12. Satsang Medical Aid Dispensary newly started during this period with several qualified Doctors & Compounders for giving quick medicinal help and relief to the locality.
13. Tapovan Vidyalaya, the residential educational House for culture of boys & girls newly started at Ramchandralaya, Purandaha, Deoghar, during this period from where boys & girls may appear as private students in the Matriculation Examination of Calcutta University within four years from the date of admission.

14. Started a Library & free reading room at Rangan-villa, Deoghar within this period.

15. Started the following periodicals during this period :—

    (a) Ligate (English Monthly)
    Editor, E. J. Spencer, M.A.

    (b) Alochana (Bengali Monthly)
    Editor, Probodh Ch. Mitra.

    (c) Bharati (Hindi Quarterly)
    Editors, Sushil Chandra Bose.
    Jagadish N. Srivastava.

    (d) Ritwik (Bengali Quarterly)
    Editors, Sushil Chandra Bose.
    Chunilal Roychoudhury.

    (e) Agambani (Assamese Quarterly)
    Editor, Rabindra Nath Roy.

16. Started Satsang Colonies & Industries Ltd. to materialise the rural reconstruction scheme of Satsang and to settle & colonise thousands of the refugees in Bihar and its borders.

17. Purchased 500 bighas of land in Manbhum, Bihar to start a colony for the refugees.

18. Purchased about 2000 bighas of land in Birbhum from near the borders of Bihar, to its Head-quarter Suri and started a Satsang colony on 100 bighas of land there, within this period where many refugee families from East Pakistan have already been settled, under the supervision of a whole-time worker of Satsang, K. M. Sikdar, B.L.

19. Thousands of refugees employed in different parts of India through the Satsang Branches in different Provinces.

20. To unite the refugees and the public on a deep bond of spiritualism Prayer Halls have been started during this period at West-End, Rohini Road, Deoghar, and in other places in other provinces where all congregate morning & evening for congregational prayers in Hindi irrespective of caste, creed & nationality—unique of its kind in India.

21. T.A.B.C., Pox and Cholera vaccines freely injected annually in the Satsang localities and its neighbouring people and no epidemic during this period of any kind occurred during these six years and the extra tubes of vaccines were occasionally presented to the local Municipalities for their use.

22. Services rendered to more than 1000 of refugees who died in Deoghar during this period—in carrying their bodies to the burning ghat and cremating them through the volunteers of Satsang.

23. Services rendered with men and money to different organisations in Bihar and other provinces and to the Congress by giving more than a thousand votes to the Congress and other parties to M.L.A., M.L.C. or M.P. candidates in the locality in Bihar and other provinces.

24. Great personages from different parts of India visited Sree Sree Thakur of Satsang during this period and thereby a Spiritual atmosphere unique of its kind has been spreading over India uniting the varied communities into one.

25. Some leading persons including high Govt. Officials accepted the creed and ideal of Satsang during this period.
26. Working Branches started at Dumka, Madhupur, Jamtara, Chittaranjan & Ramkanali and the total number of 25 congregational centres and branches started in the different districts and subdivisions of Bihar over and above the similar activities in West Bengal, Orissa, Assam and other provinces of India.
27. 500 congregations and conferences held during this period to uplift the masses in Bihar and other provinces.
28. Works done amongst Adibasis & Santhal near Tatanagar and in Santhal Parganas by initiating them and materially moulding their lives and habits as they often came in contact with Satsang ideals and activities during these six years.
29. A service programme started with hundreds of selfless workers of Satsang to propagate the ideals of Satsang in uplifting the masses in the remotest villages of Bihar and other provinces. The workers to expedite their services and activities in different villages and districts, were supplied with several Jeep cars and finally a Station Wagon to work more efficiently with a big number of workers in different parts. Sree Sree Thakur of Satsang Himself went out on tour in different villages surrounding Deoghar where hundreds of villagers came in personal contact with Him and were imbued with the ideals of a new life.

30. During these 6 years an American Ritwik of Satsang flew by Plane to Europe and America and inspired the American Ritwik working there to propagate the ideals of Satsang and many American and Europeans accepted the creed and ideals of Satsang and some Americans and Europeans came by Plane to take their initiation from Satsang.

31. Some American Ladies visited Satsang during this period and had been guests in Satsang for several months.

32. Along with these local activities the work expanded not only in America and Europe but in East Africa and Burma also, where emissary Ritwiks were sent and thousands have come under the banner of Satsang during this period. Several congregations and conferences were held in those countries during this period. Thakin Nu, the Prime Minister of Burma, broadcast through the news papers his message about Sree Sree Thakur to the world.

33. More than five hundred in number have been given 'Upanayan' to bring in uniformity of customs and habits in all castes high and low, through performances of proper Vows and Bratas.

34. Corrective penances through the performance of 'Chandrayan', 'Prajapatya' and other prescribed methods of scientific fasting and regulated administration of diet and medicinal herbs, have been done by hundreds of people during these six years, which have moulded their

character and personality in a strange manner.

35. To implement Thakur's programme of social and marriage-reforms Inter-provincial, Inter-caste (Anulom) and widow marriages have been materially encouraged to uplift the level of Hindu Society.

36. 25 big conferences—several thousands attending each of them—were held at Deoghar in Bihar during this period where people from different parts of India and abroad joined the religious congregations and Kirtons. Such other big conferences were held in Calcutta and in other provinces of India.

## THE EXPENSES INCURRED ON THE AFORESAID ITEMS

1. Average annual medical aid administered to the ill and diseased amongst the refugees, Satsangees and non-Satsangees and amongst the poor people of the locality about Rupees 9,000/- totalling in this whole period as per record.........Rs. 53,000/-.

2. Average monthly expenditure for food and other accessories thereof to the refugees including Satsangees and Non-Satsangees and aids therefor to the temporary refugees staying at Satsang Rs. 11,750/- as per record totalling in the six years to the huge amount of Rs. 8,40,370/-.

3. The monthly expenditure for the houses rented for the refugees, Satsangees and Non-Satsangees—Rs. 1,934/- totalling in six years as per record Rs. 1,39,288/-.

4. The monthly expenditure for the occasional visitors, refugees and non-refugees, periodical visitors and guests during the Conferences and also for the poor who daily come to Satsang Charity Kitchen (Ṣadabrata) for their daily food, morning and evening (excluding the expenses for permanent refugee family shown in the item No. 2) Rs. 2,014/- total amounting in these six years as per record—Rs. 1,35,031/-.

5. The average annual occasional help in the shape of money, clothes, beddings, utensils etc. (other than in the items shown above) for the local and outside distressed people Rs. 13,066/- total amounting during these six years as per record—Rs. 78,399/-.

6. Cost of purchase of Jeeps (five) cars and one Station wagon for the dissemination of healthy social and cultural ideals of Satsang—Rs. 72,675/- (excluding the expenses for fuels, repairs, working and maintenances)

7. Occasional expenses for the refugees to start their lives anew with Capital and other necessaries to launch upon different industries e.g. Riksaw business, Pan Biri shops, Tailoring and cloth shops, vegetable shops, sweetmeat shops, groceries etc.—Rs. 23,560/-.

8. Total expenses for the marriages of 29 aged girls of the home-less refugees during these six years—Rs. 9,500/-.

9. Total expenditure for the rescue and maintenance of Hindu girls and widows from Pakistan—Rs. 21,000/-.

10. Expenditure for Tapovan Bidyalaya—the Educational Home at Deoghar (including the salaries of teachers and other establishments etc. deducting the amount realised from the tuition fees of the boys)—Rs. 900/- per month, amounting for the last two years to Rs. 21,000/-.

11. Total amount given as donations to other Philanthropic Institutions of Bihar—Rs. 11,475/-.

12. Expenditure for the publications of Sree Sree Thakur's utterences in Bengali, English, Hindi, Urdu and Assamese from Satsang Publishing House, started newly at Deoghar, to disseminate the healthy ideals of reformation and reconstruction during these six years—Rs. 26,000/-.

13. Total expenditure for the starting anew and maintenance of the Satsang Press at Deoghar for the last four years—Rs. 29,000/-.

14. Total expenditure for the starting and maintenance of five journals (Monthly and Quarterly) in English, Hindi, Assamese and Bengali (deducting the amount received from the sale proceeds)—Rs. 17,000/-.

15. Expenditure for starting a new library and Free Reading Room at Rangan-villa, Deoghar, with new books and furniture—Rs. 9,000/-.

16. Expenses for the starting and maintenance of a small mechanical Workshop for repairs of machineries with technicians and Engineers—Rs. 17,000/-.

17. Expenses for starting and maintaining a carpentry work at Boral Bunglow, Deoghar—Rs. 8,000/-.

18. Expenses for starting a new and maintenance of Satsang Chemical Works at Rangan Villa, Deoghar—Rs. 10,000/-.

19. Expenditure for buying lands and creating a building to create a Branch at Mazafferpur—Rs. 15,000/-.

20. Expenditure for creating a Branch at Benares (two-storried Building)—Rs. 26,000/-.

21. Expenditure to create a centre with its maintenance in U.P.—Rs. 5,000/-.

22. Expenditure for starting and maintenance of the main Branch of West Bengal at Calcutta—at 40, Badridas Temple Street—a house rented at Rs. 400/- every month—total expenses for the last six years including electric and Telephone expenses—Rs. 44,000/-.

# A few opinions on Satsang

## *By eye-witnesses.*

***Deshbandhu C. R. Das's last message to Mahatma Gandhi about his Spiritual Guide ( the Founder of the Satsang).***

"I have learnt from my Guru (Spiritual Guide) the value of truth in all our dealings. I want you to live with him for a few days at least. Your need is not the same as mine. But he has given me strength I did not possess before. I see things clearly which I saw dimly before.

* * * I have personal knowledge of the Institution and it deserves public support. I hope the public will give them every possible help. I wish them every success."

27. 1. 25. *Sd*/—C. R. DAS.

* * * "Of the surroundings of the Asram I carried a very good impression."

29. 5. 25. *Sd*/—M.K. GANDHI

"পাবনা সৎসঙ্গ আশ্রমের নাম এখন দেশ বিখ্যাত। এই আশ্রমের স্থাপয়িতা ঠাকুর অনুকূলচন্দ্রের ভক্ত শিষ্য-মণ্ডলী। ইহারা উক্ত আশ্রমে প্রকৃত দেশহিতকর সর্ব্ববিধ অনুষ্ঠান আরম্ভ করিয়াছেন। বৎসর দুই পূর্ব্বে যখন এই আশ্রম দর্শনের সৌভাগ্য আমার হইয়াছিল, তখনই এই প্রতিষ্ঠানের কার্য্যকারিতা এবং ইহার অনুষ্ঠাতৃগণের একাগ্র কর্ম্মকুশলতা, সর্ব্বোপরি গুরুর প্রতি অবিচলিত নিষ্ঠার পরিচয় পাইয়াছিলাম। এই অল্প সময়ের মধ্যেই এই আশ্রম যে একটা বরেণ্য প্রতিষ্ঠানে পরিণত হইয়াছে, সর্ব্বদাই সংবাদ পাই। এক্ষণে, এই আশ্রমের সেবক আমার পরম স্নেহভাজন শ্রীমান রাধাবিনোদ এই আশ্রম

অধিকতর পরিচিত করিবার জন্য অগ্রসর হইয়াছেন। আর কয়েকদিন পরে ঠাকুরের জন্মোৎসব। সেই উপলক্ষে যাহাতে কলিকাতা ও অন্যান্য স্থানে ধর্ম্মপ্রাণ ব্যক্তিগণ এই আনন্দ উৎসবে যোগদান করেন এবং সাধ্যানুযায়ী সাহায্য করেন, ইহাই সেবকগণের বাসনা। আমি সর্ব্বান্তঃকরণে এই অনুষ্ঠান ও প্রতিষ্ঠানের সাফল্য কামনা করি।" ইতি—

শ্রীজলধর সেন।

কলিকাতা, ৩রা সেপ্টেম্বর, ১৯২৬। সম্পাদক, "ভারতবর্ষ"।

"* * * The Asram is a genuine sustained attempt to secure the best of the old and the new to balance education with industry, the Eastern and the Western, to draw good from all religions and enshrine the brotherhood of man. It has my full sympathy."

24. 9. 26. *Sd*/—F. Hawkyard.

Christian Mission, Pabna.

"* * * Cosmopolitanism is one of the distinctive features of the Asram. It aims at establishing peace and unity between the Hindus and the Mahomedans. * * * * I am glad to note that the efforts of Pabna Asram are appreciated by both the communities. Let us hope that their efforts will be crowned with success."

*Sd*/—OAHED HOSAIN.

Advocate, High Court, Calcutta.

Vice-President, B.P.C. C

"I visited the Satsang Asram to-day and was taken kindly by some of the members through the entire settlement. It gave me great pleasure to see that these youngmen have devoted themselves to what is purely missionary work for the improve-

ment of future generations in various ways. I wish the Asram every success."

Sd/—B. B. GHOSE,
27. 1. 27. Justice, High Court,
Calcutta.

"I have had great pleasure in going round the Ashram and see its workings. Special attention is paid to social service and this is wanted in our Country. I wish the Asram every prosperity."

Sd/—J. N. ROY
Camp-Pabna, Commissioner, Rajshahi
13. 2. 27. Division, Bengal.

"I was much impressed by all that I saw. ......"

19. 9. 27. Sd/—C. A. Bently.
Director of Public Health, Bengal.

"পঠদ্দশায় সংস্কৃত সাহিত্য ও সংস্কৃত শাস্ত্র যখনই আলোচনা করিয়াছি,তখনই প্রাণে একটা ভাব জাগিয়া উঠিত—এই পবিত্র আর্য্যভূমিতে প্রাচীন ভারতীয় সেই আশ্রমগুলি কোথায় যাইল? ভারতের কোন্ দুরদৃষ্টে সেই পবিত্র গার্হস্থ্যের পূর্ণতম আদর্শ আশ্রম প্রথা ভারত হইতে তিরোহিত হইল? ছাত্রজীবন ছাড়িয়া কর্ম্মক্ষেত্রে প্রবেশ করিয়া প্রাণের নিভৃত প্রদেশে সর্ব্বদাই এই প্রশ্নের উত্তর খুঁজিয়াছি। যখনই খুঁজিয়াছি তখনই হতাশ হইয়াছি। আজ সৎসঙ্গ আশ্রমে আসিয়া সেই হতাশ প্রাণে আবার আশার সঞ্চার হইল। যতটুকু দেখিবার অবকাশ পাইলাম তাহাতে বুঝিলাম আবার ভারতে নবযুগের অভ্যুত্থানের সূচনা দেখা দিয়াছে। প্রাচীনের গৌরব-স্মৃতি অক্ষুণ্ণ রাখিয়া নবীন জগতে আশ্রম প্রথা কিরূপে কার্য্যকরী করা যাইতে পারে সৎসঙ্গ সে বিষয়ে সৎপথ দেখাইয়াছে। ভারতের স্থানে স্থানে এইরূপ সৎসঙ্গ আশ্রম প্রতিষ্ঠিত হোক, ইহাই আমার প্রাণের আকাঙ্ক্ষা।" ইতি—

শ্রীভাগবতকুমার শর্ম্মা।
৫।৬।৩৪, ১৯২৭। মহামহোপাধ্যায়

"Lived in the Satsang for two days...was much pleased to know the ideals and objects of the Institution. The management of the various works and the schools for girls and boys are in the hands of enthusiastic workers of spotless character. I was highly gratified to find so large a number of men and women leading their secular and spiritual lives in harmony, gathering inspiration from ideals of the Founder."

10th Feb. 1928. *Sd/*—S. N. MAJUMDAR,
Editor, "Ananda Bazar Patrika."

"I was much impressed with the enterprising social and development work going on under the inspiration of its founder. I gladly pledge sympathy and help of the Department of Industries within its capacities and resources in the future."

16. 9. 28. *Sd/*—A. D. WESTON,
Director of Industries, Bengal.

"I have been greatly interested in my visit to the peaceful settlement on the banks of the Padma. The Founder and those who follow him have impressed me by the earnestness of devotion and the variety of their enterprises. The settlement manifests an unusual combination of the spiritual and the material and there seems much promise in the various activities and schemes. There seems to be also every striking evidence of spiritual strength."

Sd/- W. S. Urquhart,
23.2.28. Vice-Chancellor, Calcutta University
Principal, Scottish Churches
College.

"We have been deeply interested as we have inspected the Satsang at Pabna.

*We consider it the very finest example of self* *improvement and self control seen in any part of the world.*

The educational and scientific work in progress is indeed a revelation and a credit to the Founder of the Institution.

* * * *

The good fellowship and comradeship on the compound so obvious is quite refreshing and is in our opinion a demonstration of true Christianity.

We congratulate the leader and the members of the community on their high standard of living and their extreme devotion to their laudable ideals. We wish them Godspeed."

Box 6 P.O. New Town. Sd/- William White.
Sydney A .S. W.
Australia.

22, Nelson Road, Sd/- (Rev.) A Butler.
Homebush, Sydney.

16, Burrack Street, Sd/- Alfred White, F.C.P.A.
Sydney, Australia.
29.11.28.

"The various departments of the Asram are properly managed and their method of work satisfactory. I heartily wish all success to the good work which was started by the lady President of this Asram. ( Manmohini Devi, mother of S. S. Thakur Anukulchandra )."

Sd/- Swami Abhedananda,
President of the Ramkrishna Vedanta
Society, Calcutta.

"I visited the Satsang and found that boys in the Tapovan are being trained for the welfare of humanity at large. The environments, the scientific, moral and vocational training imparted to the boys—are beneficiary to the upbuilding of manhood in the nation. The workers of the Satsang live very happily here as members of an ideal village. They are very earnest in the good work that they are doing here. The constructive work, begun in the village, may prosper more and more as funds are available to meet the demand."

Sd/- Bipin Bihari Ganguly
4.2.29. President, 24 Parganas Dt. Congress Committee.

"I, and my party have been wonderfully interested in the work of the Institution and we are assured that all in authority are doing their best for the community, and the good of mankind in general."

Sd/- J R. Bowering J. P. F.F.I.A.
Adelaide, South Australia.

"I visited the "Satsang" this afternoon and was shown all over the various departments of this unique Institution. It is a most interesting enterprise and seems to be flourishing inspite of the difficulties which it must necessarily have encountered. The objects which it has in view are worthy of all praise and encouragement and I wish it every success."

Sd/- J. F. Graham,
Jan. 28th, 1930. Judge, High Court, Calcutta.

"......It is almost a unique institution and the organisers may claim to be pioneers in their field. What impressed me most was the intense spirit of what may be called "ACTIVISM" displayed by one and all. The ideal of universal education is being pursued almost with a vengeance. Not only are all the children and youngmen and women being educated but quite elderly ladies ( I believe one of them is 60 years old) are commencing their studies, under the proper guidance and some of them are preparing for the Calcutta Matriculation ........It is not possible here to give a detailed description of all departments visited by me. But all of them appear to be able managed..........His (The Founder's) philosophy of life seemed to me to be very similar to that of Bergson."

Sd/- S. Banerjee, I.C.S.
11th. March, 1920. District Magistrate, Pabna.

"I had the privilege and the pleasure of seeing some part of the wonderful life that is being lived by members of the Satsang. I consider the possibilities of such an institution to be almost unlimited and hope the scope and range of its work will steadily grow. The Founder is a man of God, of purity. of. heart and sincerity, of conviction and such a man is bound to gather more and more of beautifully dedicated souls—men and women, round him.

The Satsang is inspired by a high purpose and the Ideal before it is a living reality actualised and actualising in a man of flesh and blood.

It is 100 p.c. for God and the country. May it continue to pursue its programme with increasing tenacity and devotion.

I assure it of any support I may be privileged to give.

May God grant me the capacity to be useful to such a God-inspired organisation !"

4.2.29. Sd/- Nripendra Chandra Banerjee.
The great Congress worker.

"I am glad I had the privilege of being shown round the different spheres of activities of the Asram and I need hardly say how very pleased I am with what I have seen. It is an indigenous attempt at uplifting ourselves and is an enterprise with which every right-minded person who has the good of the country at heart. I am assured that the Asram is absolutely dissociated from politics and I hope it will stick to its resolves and move onward on the lines of religious, moral, social and industrial regeneration. I congratulate the selfless workers of the institution."

Sd/-J. N. Roy,
20.5.22. Inspector General of Registration,
Bengal.

"I had the pleasure and privilege of seeing some of the works done by this Institution and coming in contact with several self-sacrificing, patriotic and religious workers connected with it. I have been highly impressed with the earnestness of the men and women who have made the success of this Institution, their principal aim in life and also with the immense potentiality of it. Even if one is not able for a variety of reasons to accept the religious creed of the Founder of the Institution, that does not and need not prevent one from admiring the great ideal of humanity that is inspiring the workers here and their wonderful activities in various directions, all for good of the country. It is really a pity that this great institution—perhaps unique of its kind in India—has not attracted that amount of public attention which it deserves. Every Indian who believes in the ideal of plain-living and high-thinking and who are convinced that the best form of patriotism, in the present state of the country, consists of devotion to the work of village-reconstruction ought to make a pilgrimage to this place. The voice of the calumniators who have prosecuted the dedicated souls of the Asram will, I am absolutely certain, be hushed in near future.

If I can be of any service to the Asram, I shall consider myself fortunate to render that in future."

7th April, 1933. Sd/-Mohitosh Rai Choudhuri,
Joint Editor, Amritabazar Patrika,
Professor, Bangabasi College.

"I am very glad to have had the opportunity of visiting the Ashram of Satsang at Pabna. I have been greatly interested in the manifold activity of the place, but still more I have been impressed by the spirit which pervades it. Nothing could be happier than this marriage of the deep spiritualism of India and the adventurous life of the modern spirit, which is everywhere seeking to improve the conditions of men. The Ashram stands witness to the everlasting truth that religion alone can provide sufficient motive for man to withstand and overcome the difficulties which men meet everywhere in the struggle to live the good life."

27. 3. 33. Sd/—John Kellas,
Professor of Economics,
Scottish Church College
Now Principal, S. C. College, Calcutta.

"I came to the Asram on the 20th March last in company of my mother, Srimati Anurupa Debi ( the famous Bengali Novelist ) during the celebrations in connection with the 48th Birthday of Sri Sri Thakur. It was indeed a great pleasure to me to have got this opportunity of visiting this Asram, about which I have heard so much during the last few years. And I am really glad that I came and saw here everything with my own eyes, and I feel no hesitation in saying that I am simply charmed with all that I saw during my sojourn at the place. I wish all success

to the Institution and its devoted band of selfless workers.

1. 4. 33. Sd/–Ambuj Nath Banerji, M.A.
(Pat. & Cal.), B.L., P.R.S.
Advocate, Calcutta High Court.

"সৎসঙ্গের কর্ত্তৃপক্ষগণের অনুরোধে আমি শ্রীশ্রীঠাকুরের পঞ্চচত্বারিংশৎ জন্মোৎসবে যোগদান করিয়া অত্যন্ত আনন্দিত হইলাম। এই যে সুবৃহৎ একটী পল্লী প্রতিষ্ঠা করা হইয়াছে, ইহা বাস্তবিকই দেখিবার মত জিনিষ। ইহার কার্য্য পরিচালনের ভার যাঁহাদের উপর ন্যস্ত, তাঁহাদের প্রাণ আছে। এই প্রাণের পরশটুকু পল্লীটীর প্রাণ প্রতিষ্ঠা করিয়াছে। পুরাতন বট বৃক্ষের মত ইহা নানা দিকে শিকড় মেলিতেছে। তাহার কতকগুলি এখনই দেখা যায়। আর কতকগুলি এখনও কল্পনায় রহিয়াছে। সকলগুলি যখন শাখাপল্লব মেলিবে, তখন তাহার বিশালচ্ছায়ায় শতশত নরনারী জুড়াইতে পারিবে, ইহাই আমি বিশ্বাস করি এবং ভগবানের নিকট সর্ব্বান্তঃকরণে প্রার্থনা করি।" ইতি—

শ্রীখগেন্দ্রনাথ মিত্র
২রা এপ্রিল, ১৯৩৩ কলিকাতা বিশ্ববিদ্যালয়।

"আমি সৎসঙ্গের প্রতিষ্ঠাতার পঞ্চচত্বারিংশৎ জন্মোৎসবে যোগদান করিবার জন্য আসিয়াছিলাম। এখানে একটী সমাজ গড়িয়া তুলিবার যে ধারা অবলম্বিত হইয়াছে, তাহা আমাদের বর্ত্তমান অবস্থায় জনহিতকর বলিয়া মনে করি। বিদ্যা ও অর্থকরী শিক্ষার সহিত সঙ্ঘবদ্ধ, জীবনের সমন্বয় স্থাপন করিবার যে চেষ্টা হইতেছে তাহা সর্ব্বতোভাবে প্রশংসনীয়। যিনি এই অনুষ্ঠানটিকে প্রাণ দিয়াছেন, আমার বিশ্বাস তাঁহার প্রেরণা এইটিকে

শক্তিমান করিয়া দেশের ও জগতের মঙ্গল সাধন করিবে।"

**শ্রীযতীন্দ্রনাথ বসু**
২।৪।৩৩ এটর্ণী, কলিকাতা হাইকোর্ট।

"পাবনা সৎসঙ্গের সম্পাদক মহাশয়ের সাদর নিমন্ত্রণ ও সনির্ব্বন্ধ অনুরোধ অগ্রাহ্য করিতে না পারিয়া এখানে আসিয়াছিলাম। এখানে মানুষ গড়িবার চেষ্টা হইতেছে, গৃহশিল্প ও অন্যান্য ব্যবসায়োপযোগী শিক্ষা দিয়া দুঃখ দারিদ্র্য নিরাকরণের ব্যবস্থা হইতেছে, একথা শুনিয়া স্বচক্ষে সমুদয় দেখিয়া যাইবার ইচ্ছাও কিছু ছিল। আশ্রমের বিধি ব্যবস্থা ও কর্ম্মকুশলতার মধ্যে ধর্ম্মের আদর্শকে কর্ম্মে অনুদিত করিবার আকাঙ্ক্ষা, এবং নারী পুরুষ নির্ব্বিশেষে জ্ঞান শক্তি ও মৈত্রী ভাবের বিকাশের ও স্বাবলম্বন শিক্ষার চেষ্টা দেখিয়া আনন্দ লাভ করিতেছি। আমি সর্ব্বান্তঃকরণে এই প্রতিষ্ঠানের ক্রমোন্নতি ও সফলতা প্রাথনা করি।" ইতি—

**শ্রীকামিনী রায়,**
১৬ই চৈত্র, ১৯৩৯ বিখ্যাত লেখিকা ও কবি।

" ........The spirit of love and self-sacrifiice which animates all the workers is wonderful and when all India is similarly served by men and women with the same spirit of love and service to humanity, India will be an example to all the world."

Sd/- D. M Hamilton. kt.
10th Jan. 1935. Sd/- Margarete Hamilton.

"গতকল্য শ্রীযুক্ত গৌরগোপাল ঘোষ, সন্তোষকুমার ভক্ত চৌধুরী ও আমি এই আশ্রম দর্শনে আগমন করি।

এইখানকার বিভিন্নমুখীন কর্ম্ম প্রচেষ্টা প্রত্যক্ষ করিয়া বিস্মিত হইয়াছি। নানা স্থান হইতে আগত কর্ম্মিগণ

তাঁহাদের গুরুদেবকে কেন্দ্র করিয়া একটী বৃহৎ পরিবারের মত বাস করিতেছেন। বিদ্যালয়ের শিক্ষাপ্রণালীরও বিশেষত্ব আছে। বালক বালিকাগণ শিক্ষকবর্গের সহিত বৃক্ষচ্ছায়ায় বসিয়া নানা বিষয়ে জ্ঞানালোচনা করে। প্রাচীন তপোবনের গুরুশিষ্যের শিক্ষা ধারাকে ইহারা পুনরায় উত্থাপিত করিতে চেষ্টা করিতেছেন। ছেলেরা নিজ হাতে গৃহ নির্ম্মাণ করেছে, রাস্তা তৈয়ারী করেছে, পুকুর কাটছে। ইহারা এইরূপ সরল জীবন যাত্রার সঙ্গে সঙ্গে কল কারখানা প্রবর্ত্তন করেছেন, প্রেস করেছেন। এই সকল কারখানায় কর্ম্মিগণ কাজ করার সঙ্গে সঙ্গে লেখাপড়া ক'রে Matric পাশ করছেন। মহিলাগণ এখানে আসিয়া লেখাপড়া শিক্ষা করিয়া স্বামীদের কার্য্যে সহকারিণী হয়েছেন।

প্রেসে দেখিলাম একদল মহিলা কম্পোজের কাজ করিয়া নিজেদের জীবিকা অর্জ্জন করিতেছেন।

কর্ম্মিগণ কঠোর পরিশ্রম করিয়া কল কারখানার সাহায্যে যাহা উপার্জ্জন করেন সেই আয় সমগ্র Colony'র সমষ্টিগত কল্যাণকল্পে ব্যয় করেন। ইহাদের আধ্যাত্ম জীবনের সাধনাকে কর্ম্মে ও সমাজ সেবায় রূপদান করিবার এই শুভ প্রচেষ্টার অন্তরালে যাঁহার প্রেরণা রহিয়াছে তাঁহার মহত্ব গভীরভাবে অনুভব করিয়া আনন্দিত হইয়াছি।" ইতি—

কালীমোহন ঘোষ

২৪।৪।৩৫ শ্রীনিকেতন, বোলপুর।

"Lady Hamilton and I have Just visited the Manictolla Branch of the Satsang and are very pleased with all I have seen. The spirit of love and self sacrifice which animates all the workers is wonderful and when all India is

similarly served by men and women with the same spirit of love and service to humanity, India will be an example to all the world."

Sd/- D. M. Hamilton.
Sd/- Margaret E. Hamilton.

"Through the courtesy of the Secretary, Satsang Asram, I was shown round the various phases of its activities which greatly impressed me. It is amazing to think how from a very small begining without any material resource,the institution has grown up gradually to its present position with assets amounting to several thousands. The Science Laboratory and the Engineering equipments are marvellous indeed and when in course of time they get going, it will bring new ideas to the possibilities of rual development in what has been a very backward village.

The chief impediment to a more rapid growth of this Institution has been the hostility of the immediate neighbours which is unfortunate and lack of communication with the Pabna town in the way of a metalled road. It is apparent that the Institution has been able to dispel a lot of mistrust and is well on the way to receive the appreciation of the public in general. I wish the Institution godspeed."

Sd/- Z. Husain
Superintendent of Police,
Pabna. (Now I.G. of
Police in E.P.).

Dated, Pabna, the
16th May, 1935.

Eastern Bengal Railway,
Paksey.
20th May, 1935.

"This is to certify that the "Satsang Engineering Works" carried out works of sinking

Tubewells and of borings in the bed of the River Ganges in the season 1933-34 in connection with the Hardinge Bridge Protection Works to the value of over Rs. 35,000/-. Their work was carried out expeditiously and in a workman like manner, and they gave complete satisfaction.

The largest Tubewell put down by this firm was 3″ dia., but 4″ dia. borings were made under water. They appeared to be capable, however, of doing bigger things if called upon to do so."

Sd/- H. Langeley,
Sub-Divisional Officer. 1.
Hardinge Bridge, Paksey.

"It gives one good reason to hope that with the spread in Bengal of the Founder's ideals the present distress of this unhappy land may prove to be no more than a passing phase."

Sd/- E. B. Jones, D.I.G.,
25th June, 1935. Rajshahi Range.

*Extract from His Excellency's reply to the Pabna addresses :*

"………The Satsang………is doing excellent work in Education, Industry, Social Service and Religion."

"………I am sure the Asram is a force with great potentialities for the moral and physical betterment of Bengal and I wish it every success in surmounting the difficulties which face it. As far as it may lie in my power to to so, I shall be glad to assist in this connection."

Sd/- John Anderson,
15th August, 1935. Governor of Bengal.

"The Asram will prove a real force in the province for combating unemployment and improving the condition of the people both materially and morally. I shall be glad to give the Asram all the help in my power."

24. 4. 36 Sd/-F. W. Robertson.
Commissioner, Rajshahi Division.

*The talk delivered by Rai Jamini Mohan Ghosh Bahadnr, Secretary, Board of Economic Enquiry, Bengal, Writers' Buildings, Calcutta, on the 13th June, 1936 at 6-30 P.M :*

* * *

"The Asram at Hemayetpur (Pabna) is reported to be perhaps one of the most enterprising experiments in rural reconstruction, industrial and agricultural craftsmanship, health, culture etc. to be found in Bengal'. The success of its work will enable youngmen of Bhadralok class to appreciate the dignity of labour and will give practical solution of the problem of unemployment amongst them. Many of these enterprises are receiving help from various Departments of Government in advice, financing, training and grant."

* * *

"* * * I may say without hesitation that in it my conception of duty finds full realisation. I am deeply impressed with what I have seen to-day and I take it that the Satsang is a symbolical representation of industry and spiritual culture "

13. 7. 36, Sd/-M. N. Roychowdhury
of Santosh
President, Legislative
Council, Bengal

..."The achievements that have been accomplished are really remarkable as they have been carried out under difficult circumstances but certainly could never have been done unless every individual member felt an inner satisfaction for the work that he or she was doing." * * *

Sd/- A. C. Chatterji,
12th August, 1936. Director of Public Health,
Bengal.

"It was one of the most pleasant surprises of my life to find in the Satsang Asram an embodiment in real working of the highest spirit of culture and sacrifice devoted to the service of humanity at large. I was bewildered at the extent of the many-sided activities of institution and was lost in wonder—how so much could have been achieved with so slender resources. All communities are literally represented among the devotees and disciples of the Guru and there is an utter absence of communalism or sectarianism. A calm religious atmosphere pervades the whole institution and it is impossible to come within its influence without being elevated in mind and soul.

The institution is expanding so rapidly that more lands are a pressing need. I sincerely hope that the appreciations of the highest officials—from the Governnor downwards—will find expression in real sympathy and that the district Authorities will show their practical appreciation of the work of the Asram by expediting the L. A. proceedings in favour of the institution.

From the bottom of my heart I wish the Asram all conceivable success."

1st October, 1936 Sd/- A. K. Fazlul Haq.
Cheif Minister, Bengal.

"I have been most interested in all the activities of the Satsang movement and am sure it is capable of being extended with profit in Bengal. I wish you all success."

Sd/-Illegible,
Dy. Agent, E. B. Railway.

"I was very impressed with the value of the work that is being done by the Satsang movement. It is a real credit to its founder and all its enthusiastic supporters. I wish it every success."

Sd/-Illegible
4. 10. 36. Raiiway Member,
Railway Rates Advisory Committee
(Govt. of India), Cacutta.

"A very interesting day,—going round the Satsang Institution. The spirit which keeps it going is a very fine one."

4. 10. 36. Sd/-Illegible
Eastern Bengal Railway.

"If the Satsang Movement extended all over India it would indeed be a wonderful country—Second to None."

4. 10. 36. Sd/-Illegible
Eastern Bengal Railway

"This is my first visit here and I was very impressed with everything I saw, and sincerely think it is very well organised."

4. 10. 36. Sd/-Illegible
E. B. Railway.

"I desire to record the extreme pleasure which my 3rd visit to the Satsang Asram on the 28th September, 1936 afforded me. I was priviledged to formally open the Mechanical

Workshops, equipped as they are with a well-selected plant and general workshop machinery. I also visited the Biological & Chemical Laboratories, the Physics Research Laboratory, the Cotton-Yarn Spinning Factory installation and the Hosiery and Card Board Box Factory, in all of which I was pleased to see bhadrolok young men applying themselves to the actual work involved, in making these various industries a practical success. I trust that the existing equipment will be brought into full production and operation before adding any further industries to the very comprehensive range of schemes now under operation.

2. I understand that further development is hampered by lack of the necessary land. It would be helpful in this connection if a properly drawn out plan showing the existing land in the possession of the Satsang community were made available, with the lines for the best future development of the Asram clearly laid down. The Asram is one of the most sincere efforts made on a large and comprehensive scale, to introduce small factory industries as a means of livelihood for rural communities. I have been greatly impressed with the vision of the Thakur and his associates and by the enthusiasm, patience and powers of application displayed by all who contribute to this work. Modern civilization is synonymous for co-operative enterprize on the part of intelligent and skilled thinkers and craftsmen. The Satsang Asram in developing co-operative enterprize in such practical ways as I have seen is, I am sure, making a valuable contribution to the further economic

development of Bengal in the interests of its people."

Sd/- A. D. Weston,
Director of Industries,
Bengal.

"I visited the Asram to-day and I was very much impressed by its different activities which includes all spheres of a modern life. The teachings of the boys was really a wonder to me. They are very keen as students and take active interest in all the various activities which are also constructive for their mental nourishment.

But I was very much depressed at the surroundings which are so insanitary that I would request the authorities to take active steps in the line suggested by Mr. Robertson, the Divisional Commissioner for acquisition of the land.

The Jungles and Dobas around the Topoban School area are really an insurmountable barrier to the health of the students (residential) and immediate steps should be taken to improve these plots of land.

I congratulate the energetic bands of youthful workers, who have so faithfully visualised the precepts of their Guru—the guiding spirit of the Asram."

Sd/- K. C. Sen Gupta,
16.10.36. Civil Surgeon, Pabna.

"I visited the Satsang Asram in company with the District Magistrate to-day primarily to make some enquiries with regard to the land acquisition proceedings for extension of the Asram Property. Before we held the enquiry we were shown round the Asram by its officials and were able to from an idea of the many useful activities of the institution about which I had already heard a good deal.

It is a most enterprising organisation for combining the usual education curriculum with industrial and scientific instruction, and for looking after in a practical way the physical needs of the pupils, and what was most impressive of all was the obvious determination of the executive staff of the Asram to develop in as many directions as possible its already numerous activities. They evidently drew their inspiration from the allegiance which they bear to the founder of the Asram whom I had the pleasure of meeting and it was a matter of the gretest interest to see the actual working the combination of idealism and material progress which gives the Asram its distinctive character."

Sd/- L. R. Faucus
8. 7. 37. Divisional Commissioner, Rajsahi.

"I visited the Satsang Asram on 28. 7. 37, accompanying the Commissioner during his visit. I was impressed with the many activities that they have taken up there."

Sd/- Md. Mahmud,
26. 7. 37. District Magistrate,
Pabna.

"I visited the Asram, for the second time, to-day and what impressed me especially was the amount of technical experience and skill available to colony. All kinds of power-driven machinery are in daily use here. I have never seen such a concentration except in the Mills round Calcutta. I saw the Central Power House, the machine driven Saw mill and

Workshop, the Steam-laundry, the Printing Press & the Engine-driven pump for the water-supply. Tubewells are used every-where and the old style for latrines have given place to the modern sanitary latrine. There are also Laboratories for Research & the Manufacture of Medicines.

The Colony has grown from small beginings, hence the impression of haphazard growth instead of planned extensions. I am told that this planned extension is hampered by inability to secure the necessary land owing to the reluctance of the local residents to part with their land except at exorbitant rates. This is a serious drawback which I hope the Governing Body of the Asram will be able to overcome with the resources they command from all over India.

I consider the Asram a remarkable experiment whose progress I shall always watch with the greatest interest."

23. 6 38.

Sd/-H. C. Hunt
D.I.G. of Police
Rajshahi Range.

"I visited the institution this evening. Unfortunately, I was able to spend a bare two hours here and merely had time to visit the various industries hastily. The pamphlet which was given to me yesterday conveys no real idea to the extent of the industry here. I imagine this is the only place in Bengal in a village area which can boast of so many branches of useful works, requiring electricity, gas and modern machinery. Naturally the Institution has been hard hit by the war, and it is most gratifying to find that it is usefully employed on production of war materials, I look forward to paying many more visits in the future, and shall send intimation of my next visit to this district, when I hope I shall be allowed to spend more time here."

15. 4. 43. Sd/-Illegible
D.I.G. of Police
Rajshahi Range.

"I had heard much about the Satsang Ashram, its activities and I was therefore very grateful to the Founder and the Members for the opportunity of going round the institution, and seeing its varied enterprises,—its schools, its farms,—its dispensaries, and its library. These—mean all—good ; most interesting was the Workshop engaged on the production of War materials.

But what impressed me most was the contentment of the members of the Asram and their enthusiastic acceptance of the gospel of service.

I look forward to visiting again this very industrious and enterprising "Retreat" on the Bank of the Ganges and shall always be glad to hear of its continued prosperity."

Sd/- Donald Macpherson,
5. 5. 43. Commissioner, Jalpaiguri.

"We have much pleasure in visiting Satsang Asram to-day and are considerably impressed with what we have seen. We consider that all are proud of what is being done in the remotest corner of a village and what is still more done by the Bengalees. Asram is a driving force for the future development of Bengal and we wish it all success."

Sd/- Anukul Chandra Das, M. L. A.
,, Giasuddin Ahmed, M.L.A.
,, Lakshminarayan Biswas, M.L.A.
Members, Board of Industries,
Govt. of West Bengal.

"An interesting view of life in India, and in particular, life in Bengal."

May, 29, 1945. Sd/- Norman A. (Illegible)

"I paid a visit this evening to the Asram with Major Cameron & Lt. Kayem. As a matter of fact this was my fifth or sixth visit. I am a great admirer of this Asram and of the Thakur and I do not think that I can fully express my feelings of what is springing up in this institution an idealistic place and living emblem of plain-living and high-thinking."

1.6.45. Sd/- J. C. Chatterjee,
S. Dy. Collector, Pabna.

"Enjoyed the few hours at the Ashram which combined religion with practical life of modern world. Free from all communal bias, this Ashram is showing the path to regenerated India to combine the efforts of all castes and creeds for the common good of common men."

1.6.45. Sd/- Abdul Kayem, Lt. I.S.C.

"A great experiment for the uplift of the people on every possible way, is being undertaken during the last 25 years under the inspiring guidance of Shree Shree Thakur of Satsang. Ashram. The progress achieved has to my mind been remarkable in more than one way. The collection of a band of sacrificing workers for the economic, moral and spiritual education of the masses is a proof positive of the high ideal of this institution. But the manner in which the ideal is worked out is even more worthy of note. Too much of intellectualism, and little action has been the tragedy of modern education. This institution should therefore be an eye-opener to all those who seek the

good of the masses and yet do not find wo
enough for that end. To me the path to ou
freedom lies in much in the nature of the work that Satsang is doing, and that it will continue to be a will-o-the-wisp so long as we have not been able to do solid constructive work aiming at self-sufficiency and the independence of the villages—an object which I understand the Satsang has in view.

I pray to God that He in his eternal mercy may crown with succes this great endeavour of the Satsangis to whom I hereby extend my sympathy and express my admiration."

Sd/- Gopinath Bardolui.
Chief Minister, Assam.

"In XVII 26 & 27 of the Shrimad Bhagavad Gita it is shown how the word Sat is employed in various senses. Most of these are exemplified in the activities of this Sat-Sangha, under the constant inspiration of Shri Thakurji, to whom this remarkable combination of the practical with the spiritual—the endeavour of being & becoming—is due.

I am greatly indebted to the management for showing me all round the institution last evening & enabling me to spend some time, however brief, with Sri Thakurji."

Sd/- S. B. Dhaole
President, Second Special
Tribunal, Calcutta.

5th November,
1945.

Calcutta,
The 16th August, 1948.

"I know that Satsang of Pabna has been carrying on philanthropic and educational work with great distinction amongst the people of Bengal and India, irrespective of caste d and community. Any help to Satsang would help the cause of the Indian people.”

Sd/-B.C. Roy,
Premier, West Bengal.

*Message of Dr. B.C. Roy, the Premier of West Bengal :*

“Satsang is a unique Institution of its kind and there has been at Satsang an unusual combination of the spiritual and material and the Institution is a genuine sustained attempt to secure the best of the old and the new, the Eastern and Western, to balance education with Industry and to enshrine the brotherhood of men.

Owing to the political changes in the country the institution is confronted with a serious problem of rehabilitation. As the Institution is doing substantial work in Education, Industry, Art, Social service and Religion for the benefit of the country it has become neceseary that every one should help it with all his might.”

13. 9. 48.

Sd/-B. C. Roy
Premier, W. Bengal.

*Message of His Excellency—The Governor of West Bengal :*

“I am much concerned to hear that the beneficent work which Satsang was carrying on at Pabna has been sadly interrupted owing to exigencies of the present times.... It is well-known that under the auspices of the Satsang exceedingly important and useful work was being carried on in the sphere of education and social welfare, irrespective of caste, creed and community. This selfless service is to be welcomed and I trust that every kind of help and assistance will be extended to the Satsang in the prosecution of their good work."

Government House, Sd/-Kailashnath Katju.
Calcutta Governor, West Bengal.
The 14th Sept. 1948

"I have much pleasure in sending this message on the occasion of the sixtyfourth anniversary of the birth of Sree Sree Thakur Anukulchandra who has been propagating the message of love and peace for over two score years from his hermitage in Bengal. Any one who preaches such a message to a distracted world in which we live to-day is service to humanity—more so does a personage who practises what he preaches. ... ... ...

From being a healer of physical suffering Thakur Anukulchandra become a physician of mind. If our minds can be cured of passions and prejudices many of the diseases to which mankind is a victim will automatically disappear. ... ... ... ...

I warmly associate myself on this occasion with the numerous devotees of His Holiness in wishing him many more years of life consecrated to the cause of peace and good will.

May His message spread far and wide and convert the lives of men and women to the ways of love and peace."

Thakin Nu.
16.9.51. Prime Minister, Burma

Sushil Ch. Bose
Subhas Kala
Chandni Chowk
Delhi

Baldevdas Agarwal
Clerk
12, ~~Canning~~ floor
Cotton,
[illegible] 10 Howrah